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Edward Dering

GOD
MADE VISIBLE
IN HIS WORKES,
OR,
A TREATISE OF
THE EXTERNALL
Workes of GOD.

First, in Generall, out of the words of the *Psalmist*, *Psal.* 33.6.

Secondly, in Particular of the Creation, out of *the words of* MOSES, GENESIS, *Chap.* 1. *and* 2.

Thirdly, of GODS actuall Providence.

By *George Walker* B. of Divinity, and Pastour of S^t. *John Evangelists* Church in LONDON.

ROM. 1.20.

For the invisible things of him from the Creation of the world are clearly seene, being understood by the things that are made, even his eternall Power and God-head, so that they are without excuse.

London, Printed by *G. M.* for *John Bartlet* at the signe of the gilt Cup, neare S. *Austins*-gate in *Pauls* Church-yard, 1641.

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TO THE RIGHT WORSHIPFVLL MY MVCH HONOVRED friends Sir *Thomas Barrington*, Sir *Gilbert Gerard*, Sir *William Maſſam*, and Sir *Martin Lumley*, Knights and Baronets, now honourable Knights of the houſe of Com-*mons in the high Court of Parliament, Grace* and peace with increaſe of all bleſſings temporall and eternall.

Right Worſhipfull,

THat *undeſerved favour and reſpect which I have found at your hands, and the due reſpect which I owe to your religious families, do oblige me to ſhew ſome teſtimony of my thankfulnes, And becauſe I have no better preſent at this time, but this Treatiſe of Gods externall Workes, compoſed out of Sermons heretofore preached to mine own little flock, and in the troubleſome time of my late bonds brought into this forme. I muſt crave pardon for my boldneſſe in preſuming to offer it to your hands; ſeeing perſons of higher*

place have defamed, and branded these and the rest of my Sermons preached for divers yeares last past, with the reproachfull name of factious and seditious doctrines; and by their grievous accusations have caused me to be shut up as the great troubler of the City wherin I live, and kept in sure hold least this my manner of preaching might proove dangerous, and a cause of much hurt, and many troubles in these changeable and doubtfull times, From these and such crimes and unjust accusations as I have in part purged and cleared my selfe already in a legall way; so by your help and favour I hope ere long to be openly acquitted and justified before the world. If you shall be pleased to cast a favourable eye upon these my poore labours, & to take a view of them. I doubt not but the precious matter being Gods pure word, will abundantly recompence the failing of the composer, and the defects of his skill and workmanship. Wherfore humbly craving your kind acceptance of this small token of love, and slender acknowledgement of duty and service; and desiring to become more indebted to you, by your favourable respect shewed thereunto; I commend your worthy persons and religious families to the grace and blessing of the Almighty whose invisible majesty, even his divine power and God-head is clearly seene from the Creation of the world (which is in this Treatise plainly described) and understood by the things created.

Yours in all Christian duty and service
GEORGE WALKER.

OF
The externall Works
of GOD in generall,

PSALM. 135. 6.

Whatsoever the Lord pleased that did he in Heaven and in Earth, in the sea and all deepe places.

THE externall outward workes of God which follow in the next place after his internall workes, are indeed nothing but his actuall execution of his eternall counsell, purpose and decree. For the unfolding of which workes in generall, and laying open of the nature, use and severall kindes of them, I have made choise of this Text. From the wordes and circumstances whereof, we may easily gather all points of instruction necessary to be knowne concerning the generall nature, use and kindes of them.

First

First, here the words of the Pſalmiſt ſhew that he ſpeakes of Gods outward workes, becauſe he limits them to places and times, to Heaven, Earth, Sea and all deep places.

Secondly, he ſpeakes of them all in generall none excepted, ſo the Hebrew word (כֹּל) which ſignifies all in generall whatſoever, doth plainly ſhew, and alſo the perfect enumeration of all places which are in the world, and wherin any outward ſenſible and viſible work can be done, to wit: the Heaven, the Earth, the Seas and all deepe places.

Thirdly, he ſheweth that God is the author of theſe works, as he is *Jehovah*, that one eternall God in whom there are three perſons, Father, Son and Holy Ghoſt, for he ſaith יְהוָה עָשָׂה *Jehovah* the Lord doth or hath done.

Fourthly, he ſheweth that the Lord doth all theſe workes of himſelfe according to his owne will and pleaſure, and none of them all by compulſion, unwittingly and unwillingly, but even as hee pleaſed, and after the counſell of his will and pleaſure כֹּל אֲשֶׁר חָפֵץ whatſoever the Lord pleaſed.

Fifthly, he intimates that all theſe workes of God come neceſſarily, infallibly, inevitably and irreſiſtably to paſſe, and that none of them all can faile which God hath beene pleaſed to doe, but ſo come to paſſe as he pleaſeth in every reſpect, even in the ſame time and place. This hee intimates in that he ſaith every thing whatſoever the Lord pleaſed, he hath done.

Sixtly, he ſheweth that theſe outward workes tend to make God knowne, and are of uſe to bring us to the knowledge of the true God, and in and by them God is knowne aright and his greatneſſe alſo. This is manifeſt by the dependance of this *ver.* on the former. For having ſaid, *I know that the Lord is great and that our Lord is above all gods*, he brings in this text as an argument and proofe ſaying, *Whatſoever the Lord pleaſed* that he hath done, which is in effect all one as if he had ſaid, I know this by his doing of all his outward works, for whatſoever the Lord pleaſed *that he hath done.*

Seventhly and laſtly, he ſhewes the ſeverall kinds of Gods outward workes that they are not only creation but alſo actuall providence

providence which concludes in it the government of the world, the fall of man, and the reſtauration of man-kind by the redemption of the world.

Workes of creation he expreſſeth, *verſ.*7. and workes of his actuall providence, as ordering, governing and ſaving of his people by Chriſt, which was ſignified in the deliverance from *Egypt*, he reckons up in the reſt of the Pſalme both before and after my text, So then it is manifeſt that this text conſidered with the circumſtances thereof, ſerves abundantly for the opening of the nature, uſe and kind of Gods outward works.

In the unfolding whereof, Firſt let us note the order, coherence and ſcope of it. Secondly, let us take a view of the wordes and ſift out the true ſence of them. Thirdly let us obſerve out of them by way of doctrine, a perfect deſcription of Gods outward workes in generall, and laſtly apply for ſome uſe the doctrine to our ſelves.

The order and coherence is this, Firſt the Prophet in the 3 firſt *verſes*, exhorts all to praiſe the Lord and to laud his name, more ſpecially the Lords ſervants who are continuall profeſſors in his Church. Secondly in the 3, 4, 5. *verſes* he gives ſome reaſons drawne from the Attributes of God and the conſideration of his nature, to wit, becauſe the Lord is good and his name pleaſant, and becauſe of his owne free grace he hath choſen *Iſræl*, that is, his elect and faithfull Church to be his owne peculiar people, and becauſe the Lord is great and is a *God above all gods*. In teſtifying and affirming the Lords goodneſſe and being above all gods, he brings for proofe his owne knowledge and experience. I know (ſaith he) *that the Lord is great, verſ.*5. Thirdly he doth proove God to be ſuch a one, even ſo good, gracious and great by his outward workes, and ſheweth that by them he knowes God to be ſo, for he ſaith here in this text, *Whatſoever the Lord pleaſed that he hath done, in Heaven and in earth, in the Sea and all deepe places.* So that it is plaine by the order, dependance and ſcope of the text, That here *David* extolls Gods outward workes in generall, as things proceeding from his owne good pleaſure, and ſerving to proove him to be good and gracious, and to make us know him ſo great and glorious a God as he is.

In the ſecond place, for the wordes themſelves, they are plaine and eaſie to be underſtood at the firſt hearing without any laborious interpretation. They run thus in the Hebrew, *All which the Lord pleaſeth he hath done, in Heaven, Earth, Sea and all deepe places.* This word (all) ſhewes that he ſpeakes not of ſome particular workes, but of all in that kind. The word *Jehovah* is the proper name of God conſidered in the unity of his eſſence with all his eſſentiall Attributes, and every one of the 3. Perſons is called by this name, as they are of the ſame eſſence and all one God. The enumeration of all the notable places in the world wherein theſe workes are done diſcovers the workes which he here ſpeakes off, to be outward workes which doe not abide in Gods eſſence and there onely ſubſiſt as his eternall counſell, decrees and inward operations do, but are done in time and place and have their ſubſiſtance in and among the creatures, ſuch as are creating, ruling, ordering, upholding of all things, and alſo redeeming and reſtoring of all man-kinde. The word [*pleaſeth*] limits the generall note or particle (*all*) unto all workes which in themſelves are good, or elſe ſerve for good uſe, and ſo are pleaſing to the Lord for the uſe ſake. Hee doth not ſay that the Lord doth all things which are done, but all things which he pleaſeth, that is, he doth not make men ſinnefull and wicked, neither doth he worke rebellion in men, which is diſpleaſing unto him, but he doth whatſoever is pleaſing, that is, all things which are agreeable to his nature. And whatſoever is according to his will and good pleaſure, that he doth, none can hinder it. This is the true ſenſe and meaning of the wordes. Now from the text thus opened and the circumſtances obſerved, wee may gather a perfect deſcription of them in generall ſhewing the nature and uſe of them.

The deſcription of Gods outward Workes.

The outward workes of God in generall, are all things whatſoever the Lord God *Jehovah*, that one infinite and eternall God, 3. Perſons, Father, Son and Holy Ghoſt doth according to his eternall purpoſe, and after the counſell and good pleaſure

of

of his will, work, and bring to passe, not within, but without himselfe in all the world and upon all creatures therein, and that certainely and irresistably in due time and place to the communicating and making of himself known to men and Angels in his infinite and eternall nature and in his goodnesse, grace, glory, power and all other essentiall properties, for the salvation and eternall blessednes of his elect in Christ.

This description truely gathered from this Text, and the scope and order of it and discovering plainely the nature and use of Gods outward workes in generall, I will proove in every part and branch orderly and will conclude with some application.

The first thing in it is the generall matter of Gods externall workes, *they are things done*; that is, not onely actions working and operations, such as Creation, Redemption and the like; but also things or works made, effected and done by those actions, as Heaven, Earth, Angels and other things created. For all these are things done and wrought by God. This Branch is plainly expressed in this word of my Text, עָשָׂה (*hath done*) or doth or hath made, for the Hebrew word signifies all these. And that Gods outward works consist in doing and are things not spoken or promised but done and wrought, Divers testimonies of Scripture doe shew, *Psal.* 44. 1. *David* cals them workes which he *hath done*: And *Isa.* 28. 21. The Prophet saith, that the *Lord doth his worke, his strange worke.* And not to stand in repeating many Scriptures in a point so plaine; This in one word is sufficient that the two Hebrew words, מַעֲשֶׂה & עָשָׂה which are used in the Scriptures to signifie Gods outward works are both derived of verbs which signifie doing.

The second branch in this description comprehends in it the Authour of these works, to wit, the Lord God *Jehovah*, that one infinite, eternall God and three Persons, Father, Sonne and Holy Ghost: This Branch doth distinguish these workes. First, from the workes of creatures which are proper to them. Secondly, from the personall operati-

ons of God as the eternall begetting of the Sonne which is proper to the Father and is his worke onely. That God considered in the unity of his essence as he comprehends all the three Persons, is the Authour of these workes, and that they are common to the Father, Son and Holy Ghost, and every one of them hath an hand in every work of this kind; though one more immediately than another: The word *Jehovah* here used in the Text doth plainly shew, where it is said, *Whatsoever Jehovah pleased* or was willing to do, *that he hath done*: which word is so proper to God, and signifies *One God*, that it also agrees to every person in that one God. And this is also confirmed by divers other testimonies of Gods word, which shew that in divers of these outward actions or workes, the Father workes by the Sonne and the Sonne by the Father with and by the Spirit. The first great work of this kind, even the work of Creation, which sometimes is attributed to the Father as more peculiar to him, because *terminatur in Patre*, as the Schoolemen speak, that is, it is bounded and termined in the Father, and he is *principium & summus terminus creationis*, the first beginning and utmost bound of creation, from whom it first proceeded, even this is attributed to the Sonne and Spirit also, as being common to all the Persons, as *Psal.* 33.6. *By the Word of the Lord* (that is the Sonne) *were the Heavens made and all the host of them by the Spirit of his mouth.* To which adde, *Job* 33.4. *The Spirit of God made me*, & *John* 1.3,10. & *Colos.*1.16. where it is said, that by the eternall word the Sonne all things were made both in *Heaven and Earth, visible and invisible, and Without him was made nothing of all that Was made.* So likewise in that outward worke of Judgement executed on *Sodome* and *Gomorrah*, *Gen.*19.24. *Jehovah* is said to *raine downe from Jehovah out of Heaven fire and brimstone*, that is *Jehovah* the Son from *Jehovah* the Father, who are both one and the same God *Jehovah*; yea that these externall workes of God are not divided some to one Person and some to another in the Trinity, but are common to all the Persons and proceed from that one common essence, according to that saying of the

the School-men, *opera Trinitatis ad extra sunt indivisa.* Our Saviour sheweth most plainly, *Ioh.*5.19,22. where he saith, that as the Sonne cannot worke of himselfe alone without the Father, but he must have and see the Father working with him, so the Father doth not judge any, that is by his owne proper act of judgement, but hath committed all judgement to the Sonne, that he may have a hand in all judgements together with himselfe, and *Iohn* 16.13,14. speaking of that speciall illumination of mens hearts and inward teaching which seemes most proper to the Spirit, he saith it is not of himselfe alone, but it is what he hath heard and received from the Father and the Sonne. And therefore the second Branch is manifest that the doer of the outward workes of God is *Jehovah* our God, and all the three Persons in God.

The third Branch comprehends in it the outward moving cause of all these outward workes: namely, Gods owne will and pleasure, for he is said to do them according to his eternall purpose, and after the counsell of his owne will. This is expressed in the description and in the words of the Text כֹּל אֲשֶׁר חָפֵץ *Whatsoever the Lord pleased*, that is, whatsoever is according to the Lords will and pleasure that he hath done, and this is testified in other Scriptures, as *Psal.*115.3. where it is said, that *the Lord doth whatsoever pleaseth him*, and *Isa.* 46.10. where the Lord saith I will do all my pleasure, and *Ionah* 1.14. All which places shew that first the Lord hath a mind and pleasure to doe such things, and therupon he doth them. Also, *Ephes.*1.11. It is said he doth worke all things after the counsell of his will. And *Acts* 2.23. & 4.28. the worke of our Redemption by Christ, and all that he did and suffered is said to be done by the *determinate counsell of God.* Therfore this Branch is manifest, namely, That Gods will and pleasure is the only inward mooving cause of all his outward works, and that they are nothing but the execution of his eternall will and decree.

The fourth Branch by which these outward works are specially distinguished from his inward operation, comprehends

in it the ſubject wherein theſe workes do ſubſiſt and the circumſtance of time and place wherein they are done. For theſe workes are not done within God himſelfe, neither doe they ſubſiſt in his Eſſence, as his inward operations do, but they are, *Extra Dei eſſentiam*, without Gods eſſence, they are done in all the world, and upon the creatures, ſome in Heaven and ſome in Earth, others in the Sea and all deepe places (as my Text ſaith) and they have their circumſtances of time and place, as God hath appointed from all eternity. The Creation was in the firſt beginning of time in the firſt ſix dayes of the world, *Gen.* 1. The Redemption wrought by Chriſt in the midſt of yeares betweene the Law and the Goſpell, *Hab.*3.2. and upon the mountaine where *Hieruſalem* ſtood, *Iſa.* 25.6,7. The great execution ſhall be at the end of the world in the laſt day of Judgement, and the works of Gods governement and actuall providence as they are divers, ſo they are done at divers times, and in divers places of the world, as experience teacheth, on the very day which the Lord appointed did the flood come upon the old world, *Gen.*7.11. In the ſame day which God had fore-told was *Iſrael* delivered out of *Ægypt*, *Exod.*21.41. And howſoever the words of the Apoſtle, *Act.*17.18. intimate that in God (and not without him) *We live, moove and have our being*, yet we are not thus to underſtand that theſe things are, and that we ſubſiſt in Gods Eſſence, and that we are ſo in God as his inward operations and eternall decrees are: But that we all are compaſſed about with Gods preſence and eſſentiall power, which are every where, and by him as by the chiefe efficient cauſe and authour of life, motion and being are ſuſtained and upheld in life, being and motion continually. For to be in God, that is, to ſubſiſt in his eſſence, doth neceſſarily imply coeternity and conſubſtantiality with God. *Quicquid eſt in Deo Deus eſt*, nothing can be within his Eſſence, but it muſt be coeternall with God and of the ſame Subſtance with him. Hee who denies this muſt needes deny God to be immutable and moſt ſimple, free from all compoſition. Therfore this Branch alſo is moſt manifeſt

manifeſt and doth containe in it nothing but ſolid Truth.

The fifth Branch containes in it the manner of Gods outward works, to wit; that in reſpect of God himſelfe, they are done with ſuch power as cannot be reſiſted, and in reſpect of the event, they are certaine, infallible and cannot faile. This is truely collected from the Text: For it is ſaid that all *Whatſoever the Lord pleaſeth hee doth,* or hath done, which ſhewes that not one jot of his will and pleaſure failes but comes to paſſe. If his will or pleaſure could be reſiſted or any thing prevented which he willeth to worke, ſurely the Divell who is ſo cunning, watchfull and malitious would in ſome things have defeated God, or this either by himſelfe or ſome of his inſtruments: But this Text affirmes the contrary, that whatſoever the Lord pleaſed he hath done in all the world. Therfore in reſpect of God they are all unreſiſtable, and in reſpect of the event infallible. And this *David* teſtifieth, *Pſal.* 115.3. ſaying, *The Lord doth whatſoever pleaſeth him.* And *Iſa.* 46.10. *my counſell ſhall ſtand,* and I will performe all my pleaſure, yea becauſe theſe are voluntary workes of God and are willed and decreed in his ſecret counſell from all eternity (as I have noted before) therefore they muſt needs be unreſiſtable, for *Who can reſiſt his will, Rom.* 9.19.

The ſixth Branch containes the principall uſe and effects of Gods outward workes; namely, the making of himſelfe knowne in his nature and eſſentiall attributes and ſo communicating himſelfe to his elect. That Gods externall workes doe all ſerve for this uſe and doe worke this effect we may gather from the dependance and inference of this Text. For the Pſalmiſt having profeſſed that he knows the Lord to be great and that he is the onely true God above all gods, that is, who hath all the eſſentiall properties of the true God, he proves it by and from his workes, and ſheweth that by meanes of them he knoweth it. And other Scriptures and experience confirme the ſame, *Pſal.* 19. 1. It is ſaid, *that the heavens declare the glory of God, and the firmament ſheweth his handy worke, day unto day uttereth*

Speech, and night unto night sheweth knowledge, and *Rom.*1.20. *The visible things of God are seene from the creation of the world, clearly being understood by the things which were made: Even his divine Power and God-head.* So the works of Gods actual providence in governing and upholding the world, and in mooving the Heavens and the starres in order, doe shew his infinite wisdome and supercelestial glory, *Psal.*8. 1. His overthrowing of his enemies and the persecutors of his Church, as in the flood of *Noah*, and in the drowning of *Pharaoh* and his host do shew his power. His giving of Christ his Son for a Redeemer aboundantly testifieth his infinite goodnesse and bounty; his punishing our sins in Christ to the full, shews his infinite Justice, and his pardoning of beleevers by Christs satisfaction, freely given and communicated to them, shewes his infinite mercy and free grace, as the Scriptures often testifie, and our own consciences within us do witnesse and our daily sense and experience do proove. And in our Redemption and application of it we see discovered the Trinity of Persons in one God. And while wee in these things, as in a glasse behold the glory of God with open face (the vaile of ignorance being removed) we are changed into the same Image from glory to glory, and so come to have communion with God, and the fruition of him, 2 *Cor.*3.18.

The seventh and last Branch sets before us the utmost end of all Gods outward works, to wit the eternall blessednesse of the elect, by the communion, vision and fruition of God in all his glorious attributes, as wisedome, power, goodnesse, mercy, justice, and the rest. The Text it selfe intimates this Truth to us; saying, that all these workes of God proceed from his good will and pleasure. For the good pleasure and will of God consists chiefly and principally in willing that his elect shall be brought to perfect communion of himselfe and of his glory for their eternall happinesse. And what God willeth according to his owne good pleasure, and doth because he is pleased so to do, it must needs aime at the blessednesse of his elect by the sight and fruition of him and his glory. Now therfore all Gods outward works

workes proceeding from Gods pleasure must needs tend to this end, and this is confirmed, *Rom.*8.28. & 1 *Cor.*3.21,22, 23. where we read that all things worke together for good to them that *love God and are the called according to his purpose*, and that all things *are the elects*, the world, life and death, *things present, and things to come, and they are Christs and Christ is Gods*, also *Col.*1.16. *all things visible and invisible* were created as by Christ so for him, that they might serve him for the salvation of his elect, and for this end and purpose Angells, principalities and powers are said to be made subject to Christ, 1 *Pet.*3.22. And their office and ministery and the great wonders which God doth by them are said to be for them, *who shall be heires of salvation*, *Heb.*1.14. To these testimonies many reasons might be added, I will onely call to mind that which I have else where abundantly declared and prooved, to wit, that for this end the world is upheld by Christ, and for his sake and through his mediation ever since mans fall, and for this end the wicked live, even the barbarous and savage nations, either that they may serve for some use to Gods people, or for the elects sake whom God will raise up out of them, or that God may shew his justice and power on them being fitted for destruction, to the greater glory of his elect, even the judgements of God on the wicked, and their damnation serve for this end, to increase the blessednesse of the *Saints*.

The doctrine of this description serves for to stirre us up in imitation of God our Creator, not to content our selves with saying, purposing and promising, or with making a shew of doing good workes, but to be reall, true, constant and faithfull in performance of them. For so doth God, whatsoever he promiseth or purposeth or is pleased to doe, that he doth in Heaven and Earth. Sluggards who delight in idlenesse doing nothing, and Hypocrites who say and promise and make great shew of doing, but are barren of the fruites of good workes, as they are most unlike to God and contrary to him, so they are hatefull and abhominable in the sight of God, and they onely are accepted of God who are active Christians, *alwayes doing good and abounding in the Worke of the Lord*, their labour *Use* 1.

labour shall not be in vaine, but every one shall receive reward according to his workes which are evidences of his communion with Christ, and of his faith, justification and sanctification; wherefore seeing God is alwayes reaching forth his mighty hand to worke in Heaven, in Earth, in the Sea and all deep places for our profit: let us be alwayes doing and studying to do good for his glory.

Use 2. Secondly it serves to move and direct us in and through the outward workes of God to see and behold the infinite, eternall and omnipotent God, and his divine power and Godhead, and in the unity of Gods essence, the sacred Trinity of persons, because all the persons have a hand in every worke, and that one God who is three persons is the author and worker of every divine outward worke, as this doctrine teacheth. It is a common custome among men when they see and behold the handy worke of any person, to remember the person, to bee put in minde of him by the worke, especially if he have knowne the person before, and beare the love and affection to him of a friend and a beloved one. So let it be with us, so often as we see and behold the visible outward workes of God, let us in them behold the face of God, and remember his glorious attributes. Let us in the great workes of Creation behold the wisedome and power of God the Creator, in the worke of Redemption the mercy, bounty and love of God, in our Sanctification, the love and the holinesse of God, and in them all let us behold the three glorious Persons in that one God who worketh all things after the counsell of his owne will. The Father by his eternall Word and Spirit creating all things. The Sonne sent forth by the Father in our nature, and sanctified by the Spirit, redeeming us and paying our ransome. The Holy Ghost shed on us by God the Father through the Sonne Christ in our regeneration. And all three conspiring together to purge, sanctifie and justifie us, and to make us eternally blessed in our communion with them, and in our fruition of God in grace and glory. And let us take heed and beware of idle and vaine speculation of Gods great workes which shew his glory and proclaime his glorious Attributes, Wisdome,

Power

Power and Goodneſſe, leſt by ſuch idle negligence wee become guilty of taking the name of the Lord our God in vaine.

Thirdly from this deſcription we may eaſily gather and conclude, that ſinnefull actions as they are evill and ſinnefull are not Gods workes; for God is pleaſed with thoſe things which he doth, and his workes are according to his pleaſure, but God is not pleaſed with ſinnefull actions and evill workes, he hath no pleaſure in iniquity, *Pſal.* 5.4. If any aske, How then can it be done if he will not and be not pleaſed? I anſwer, That in them there is to be conſidered, 1. A naturall motion or action proceeding from ſome created power, and ſo from God the Creator, and this is good and of God and according to his will as it willeth things properly. 2. There is a corruption, perverſeneſſe and crookedneſſe of the action, this is of the Divell and mans corruption: this God hateth; but becauſe actions thus corrupted and ſtayned make way for God and give him occaſion to ſhew his wiſedome and power in ouer-ruling them and diſpoſing them by his hand to a good end and his juſtice in puniſhing them; therefore God is pleaſed to continue that naturall power to the wicked which they pervert and abuſe, and to over-rule ſuch wicked workes and to raiſe light out of that darkeneſſe. And therefore let us not impute any evill and ſinfull workes to God, as they are evill and ſinfull, nor wickedly imagine that he is the author of ſin. His hand is never in any ſinfull work, otherwiſe then to over-rule, order and diſpoſe the ſinfulneſſe and evill thereof to ſome good end and purpoſe. *Vſe* 3.

Fourthly we are hereby admoniſhed not to impute any worke done in the world to fortune or chance, as worldly Epicures do, but to aſcribe all workes and every thing which comes to paſſe to the certaine will, purpoſe and determinate counſell of God. It is true that in reſpect of ſecond cauſes and purpoſes of men, many things come to paſſe accidentally and by chance, no man purpoſing or intending any ſuch thing, but in reſpect of God they are certaine and infallible, they all happen according to his will, and without it not an haire can fall from our heads nor a Sparrow fall to the earth, *Vſe* 4.

earth, all power and motion is of him, and the abuse of the power and motion which is from the Divell and mans corruption he willingly permitted, and doth over-rule and dispose by his wisedome and providence to a good end. And therefore in all casualties and accidents let us comfort our selves and rest content and bee patient knowing that they come not but by his will and pleasure.

Use 5. Lastly let us rejoyce in all the great workes which we see done in the world, and honour them as meanes tending to our salvation, if we be Gods faithfull people, and with care and conscience walke before him according to his word, and let the sight of them put us in mind for our comfort, that our God in whom we trust doth not lie idle, nor slumber or sleep, but by a mighty hand and stretched out arme hath done all these great things, and is continually doing and worging for us, to bring us at length out of all troubles and dangers, and to set us and establish us for ever in eternall rest, glory and blessednesse.

The next thing which in order followeth after the description of Gods outward workes in generall, is the unfolding and distinct handling of the severall sorts and kindes of them. And becaus the right dividing of them into heads, and the reducing of all the particulars unto their proper and naturall heads, is a maine ground of light, and a sure way to the distinct handling and understanding of them, I will therefore (before I proceed any further) labour to divide them aright into their naturall heads according to the rules of reason and truth, and so will proceed to that which is the first in time, and by the course and order of nature, namely the creation of the world and all things in it. The learned though they all acknowledge every kind of Gods outward workes, and doe not differ in the kindes and numbers of them: yet they are at variance about the true division of them into their first and principall heads.

Some divide the works of God into the works of Creation and the works of Redemption. But this is no perfect division, the two members of it do not containe all the outward works

of

of God, for over and beſides them there are works of preſervation and of judgement and revenge.

Others divide all Gods outward workes into the works of nature and the workes of grace. The workes of nature they divide into two ſortes, 1. The workes which concerne the firſt beginning of nature, that is, the workes of creation, 2. The workes, which concerne the preſervation, which they call the works of Gods providence. The works of grace they hold to be the works of Redemption and reſtauration of man-kind, by which God brings ſupernaturall bleſſings to men: But this diviſion failes in divers reſpects. Firſt, It makes a difference betweene works of nature and works of grace, wheras indeed creation and preſervation, which they account works of nature, are in ſome ſenſe, works of grace. For God of his owne free grace created man in his own Image: And now and ever ſince the firſt ſin of *Adam*, which brought death and deſtruction into the world, all works of preſervation by which God preſerveth men in being and life, are works of free grace, and the preſerving of his Elect unto his heavenly Kingdome is a worke of ſupernaturall grace in Chriſt. Secondly, they erre in diſtinguiſhing between the works of Gods providence, and the works of Redemption and reſtauration, whereas Redemption and reſtauration are principall works of Gods providence, by which God provides for his elect in Chriſt, ſuch things as neither eye hath ſeen, nor eare heard, neither have entred into the heart of man, 1 *Cor.* 2. 9.

A third ſort there are who divide all Gods outward works into theſe two heads only; namely, the works of Creation, and the works of actuall providence. This I take to be the beſt and moſt perfect diviſion. Firſt, becauſe under theſe heads are all Gods outward works contained, and there is not any one which may not be reduced under one of theſe two. For whatſoever God doth, or hath done, or can doe for the giving of the firſt being to all things may be reduced to Creation. And whatſoever God doth, or can do for the ordering, preſerving and diſpoſing of things created, and of their being and wel-being, may be brought under the

the works of his actuall providence. Secondly, there is a perfect distinction and difference between the works of creation and the works of actuall providence: So far as mans substance differs from mans misery and mans felicity, so farre doth every proper worke of Creation differ from the works of Gods actuall providence in their objects. And although God in the creating of things in order did shew his providence for man, in that he first made a place of habitation for him, and all things which may serve for his use, as plants, trees, fruits, light and other necessaries before he created him, yet this breeds no confusion between the works of creation and the works of preservation, for two things may go together in time and place, and may be in the same subject (as we see, sense and understanding, hearing and seeing in one man at the same time, and heat and light in fire) and yet they may be different in themselvs.

This order therfore I do purpose to follow hereafter by Gods assistance in prosecuting the body of Divinity. First, I will begin with the Creation, and will labour to unfold the nature of it in generall. And then I will proceed to the handling of all the speciall works therof, every one distinctly by it self in particular.

Secondly, I will passe from thence to the works of Gods actuall providence, under which comes the government and preservation of the world, and of al things created, and the ordering and disposing of every thing to the proper end of it. More especially, the fall of man into sin, misery, and guilt of damnation. And the Redemption of man from misery and his Restauration to grace and glory by the application and fruition of Redemption, and by true spirituall union and communion with Christ the Redeemer, and with God the Father in him by the inhabitation of the Holy Ghost.

Thus much for the generall Doctrin of Gods outward works laid down in this Text, and for the division of them in their severall heads and kinds, unto which all the particular outward works may be reduced.

FINIS.

THE HISTORY OF THE CREATION,

AS IT IS WRITTEN BY Moses in the first and second CHAPTERS of GENESIS, plainly *opened and expounded in severall* Sermons preached in *London*.

Whereunto is added a short Treatise of GODS actuall Providence, in ruling, ordering, and governing the world and all things therein.

By G.W. Batchelour of Divinity and Pastour of S^t. *John Evangelist*.

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ΠΡΩΤΟΚΤΙΣΙΑ.

OF THE CREATION OF THE VVORLD.

GEN. I. 1. *In the beginning God created the Heaven and the Earth.*

IN this Chapter the hiſtorie of the Creation is moſt plainely and ſuccinctly written by *Moſes*, and the workes of the ſix dayes are diſtinctly laid downe according to the order wherein God created and made all creatures in heaven and earth.

In the ſecond Chapter, ſome things which were but more briefely and generally laid doewn in the firſt Chapter, to wit the creation of plants, herbes, and trees, and of birds and beaſts, and eſpecially of man and woman, and the creation of the garden of *Eden*, with other circumſtances; are more plainely and fully related. And therefore I have made choice of thoſe two Chapters, the words whereof doe give us ground and occaſion to handle the doctrine of the creation, and to diſcuſſe of all points therein needfull to be knowne for the glory of God, and our own profit and comforts.

In the whole history, comprehended in these two Chapters, the Spirit of God offers to our consideration two things. First the creation as it is a worke of God, together with the severall parts and degrees of it. Secondly, the creatures produced by that work, even the whole world, and all things therein contained; that is, the heavens and the earth, all the host of them.

Creation. Creation is here described: First, generally according to the common nature of it, as it concernes all creatures, and is the making of them all. Secondly, it is distinguished and described particularly according to the severall parts and branches thereof, as it concernes severall kindes of things created.

First, Creation is described generally by the name, the Author or cause, and by the time and forme of it, throughout this whole Chapter.

Secondly, it is distinguished into two branches or degrees. The first is simple or absolute and immediate creation, which is a making of something out of nothing. The other is secondary creation, that is, a making of perfect things out of an imperfect matter which was before created of nothing, and was of it selfe most unfit for any such substantiall forme and being as was raised out of it.

Simple or absolute creation, which is a making of things out of nothing, is laid downe in the first verse: And that is here distinguished into two particular branches, according to the number of the things created; *the Heaven and the Earth.*

The first is, the creation of the highest heavens, and all the host of them, as the spirit of God by *Moses* expounds himselfe more plainely, *Chap.* 2. 1. This was a most perfect creating and making of things perfect in nature, forme, and being, out of nothing, and that in an instant.

The second is, the creating of the earth, that is, a rude imperfect masse, and confused Chaos or deep, which was without forme and void, and fit for no substantiall forme or perfect being as yet; neither could subsist, but by the spirit supernaturally susteining it. For so the word, *Earth*, is expounded in the next verse, even to be that rude masse and deep, which he made of nothing, that it might be the common matter of all the inferiour visible world, and of the creatures therein conteined.

The

The ſecond maine branch of creation, which I call *ſecondary*, or mediate creation, and which is a making of things perfect out of an imperfect matter created of nothing, is laid downe hiſtorically throughout theſe two Chapters, where the creation of the ſeverall kindes of creatures in the ſix dayes is deſcribed particularly. And this hath alſo two particular branches. 2

The firſt is the creating of things out of the firſt rude confuſed matter, which was without forme and void, and full of darkneſſe; ſuch was the creating of the foure elements: 1. Fire, called light. 2. The Aire, called the firmament. 3. The Waters, or the Seas. 4. The Earth or drye land.

The ſecond is, the creating of things perfect out of the ſecond matter which was beforehand formed, and diſpoſed into the forme and ſubſtance of elements; ſuch was the creation of the Sunne, Moone, and Starres in the heavens; and of the foules in the aire, and fiſhes in the ſea, and beaſts on earth, which were all created of the ſecond matter, that is, of the matter of the elements brought into forme.

There is beſides theſe branches of creation, another particular creation, mixt of ſimple and ſecondary creation, namely the creation of man; who, in reſpect of his body, was made of the duſt of the earth by ſecondary or *mediate* creation; and in reſpect of his ſoule was created by God, as the Angels were, immediatly of nothing, by a ſimple, abſolute and *immediate* creation. This is alſo deſcribed, Firſt generally in this Chapter, verſe 26, 27. and alſo diſtinctly, and particularly, *Cap.* 2.7.

And as this hiſtory doth deſcribe the act or worke of creation, both generally, and particularly in all the branches thereof: ſo alſo all the Creatures or kindes of things created. Creatures

The Creatures are here diſtinguiſhed according to the time and order of their creation. Some of them were created in the firſt beginning of time, in the firſt moment wherein time firſt began, to wit, the higheſt heaven with the inhabitants thereof, the Angels; and the earth, that is, the rude maſſe or firſt common matter of the inferiour world, and all the creatures therein. Some of them were created in the progreſſe of time, or in times diſtinct, even in ſix ſeverall dayes, to wit, all the reſt of the creatures: and they are diſtinguiſhed by the time and order of

their creation. Some were created the first day, some the second, and the rest severally in the rest of the six dayes, and they are described by their severall names and natures, as shall appeare hereafter, when they come to be handled distinctly.

CHAP. I.

Of the Creation in generall. What the Hebrew word signifieth. Of the Author, Time, Object, and Forme of the Creation. A description of it: demonstrated in all the parts. The Manner of Creation, in foure things. Angels had no hand in the Creation. Foure uses of the Point.

THe first thing now to be stood upon, is the creation in generall, as it is described in the generall nature of it, by the name, the Author or causes, and the time when it first began, and when it was done, and that chiefely in this first verse.

First, Creation is here set forth by the name of it in this word בָּרָא, created. Secondly, by the Author or sole efficient cause of it אֱלֹהִים, God. Thirdly, by the time when God began the creation, בְּרֵאשִׁית, in the beginning; and wherein he perfected that worke, in six dayes. Fourthly, by the forme and manner of it, vers. 3. *God said, and it was done.*

To create, what.

1. First, the word בָּרָא, created, if it bee rightly understood according to the true and proper signification of it in this place, may give great light to the matter in hand. I will therefore first distinguish it according to the severall significations in which it is used in the Scriptures, and will shew in what sense it is here to be taken, and then will come neere to the matter. First, it signifies properly, that extraordinary miraculous worke of God by which he gives a substance, and substantiall being to things which before were not, and doth make them either of nothing, or of some matter which hath in it selfe no naturall fitnesse or disposition to receive such a forme, or to be turned into such a substance: thus it is used, *Deut.* 4. 32. in these words *from the day that God created man.* And *Psal.* 148. 5. *He commanded, and they were created.*

2. Secondly, by a metaphore, this word signifies the extraordinary works of God, which are very like unto the creation, because they

they are done by a ſupernaturall power, and ſuddenly brought forth as it were out of nothing, when there was no meanes, or naturall diſpoſition going before. Thus the act of regeneration (in which the wicked corrupt heart of man, which by nature is unfit for any holineſſe, and moſt prone to wickedneſſe, is changed in a moment by the Spirit of God, and becomes a cleane creature and a new man) is called *creating*, *Pſal.* 51.12. Thus are all great and miraculous works of God called creating: When hee raiſeth up wonderfull ſtrength out of weakeneſſe, and by them who are as nothing, doth overthrow mighty gyants and ſtrong armies; this is called *creating*, *Exod* 34. 10. When God of a ſtubborne, ſtiff-necked nation, and of a people ſcattered, deſpiſed, and counted worſe than nothing, raiſeth up and maketh a moſt holy people and glorious Church, as he will doe in the laſt converſion of the Jewes, this is called commonly in the Prophets by the name of *Creation*, as *Pſal.* 102. 18. and *Iſa.* 43. 7. and 65. 18. And when the Lord in his juſt wrath doth raiſe up evill, and deſtruction to the wicked out of good things, which naturally turne to good; this is called *creating*, *Iſa.* 45. 7. and ſo every rayſing up of things without meanes, as *Pſal.* 104. 30. When God ſuddenly beyond meanes or expectation, by the ſupernaturall power of his Spirit reneweth the face of the earth, it is called *creating*.

But in this place the word is to be taken in the proper ſenſe, for making things either of nothing, or of matter made of nothing, and of it ſelfe unfit and without naturall diſpoſition for receiving any ſuch forme as that which God doth give unto it. The word thus expounded ſheweth what creation is, even a making of things out of nothing, or of rude matter undiſpoſed for ſuch a forme and being, as God in an inſtant frameth out of it. And ſo it differs from all other kindes of making and producing things; as from naturall generation of living creatures, and of clowds, raine, thunder, and the reſt, which are made by an ordinary power out of matter fitted for the forme of things produced: and from all artificiall making of things, as houſe, and other things made by art, of matter fitted and prepared.

The ſecond thing by which creation is deſcribed, is the author and cauſe of it, expreſſed in the word אלהים, God: which word is not here uſed metaphorically, to ſignifie Angels, falſe Gods, and men Author of creation.

men who are miniſters and vicegerents under God, as it is ſometimes uſed in Scripture; but it is here taken in the ſenſe, which is moſt common and frequent in the originall, that is for the true God, and is one of his ſacred Names. And it is a word of the plurall number, and in many places is joyned with verbes of the plurall number; and that for this end, to teach us, that though God, whoſe name this is, bee but one in nature and eſſence; yet in that unity of eſſence, and in that one eternall *Jehovah*, there is a pluralitie, that is, a Trinity of Perſons. This word therefore doth here plainely intimate unto us, that Creation is an action of the whole Trinity, and that it is the joint worke of all the three Perſons, even of God the Father, God the Sonne, and God the Holy Ghoſt; and this ſhewes, that neither Angels, nor falſe Gods; but *Jehovah* the true God, is the Author of the Creation, as appeares, *Cap.* 2. 7.

Time. The third thing by which the Creation is deſcribed, is the time of it, both the firſt time in which God began to create, and did create the higheſt heaven, and the rude maſſe, the earth; and alſo the progreſſe of time in which God created all viſible things in order, and finiſhed the whole frame of the viſible world: This is expreſſed in the word בראשית, *in the beginning*, and in other parts of the Chapter which mention the particular dayes in which every thing was made. For this word though ſometimes it ſignifies *Eternity*, and intimates unto us the eternall being of the Son of God, together with the Father from all eternity, and before all worlds, as *Prov.* 8. 22. where eternall Wiſdome ſaith, *The Lord poſſeſſed me in the beginning of his way before his works of old:* and *John* 1. 1. *In the beginning was the Word:* yet moſt commonly and frequently in the Scriptures, being laid downe abſolutely, as in this place, it ſignifies either the firſt moment, and beginning of all time, as in this verſe; or elſe the firſt ſix dayes of the creation, or any one of them, in which dayes God made & finiſhed the whole frame of heaven and earth, and all the hoſt of them, as *Iſa.* 46. 10. where God is ſaid to declare and foretell the end of all things *from the beginning*, that is, from the ſix dayes of the creation, in which God began to ſpeake to man and foretell his end; and *Joh.* 8. 44. where the Divell is called *a murtherer from the beginning*, that is, from the laſt day of the Creatiõ in which God made; & the Divell

marred

marred man, and brought him under death. The time of the creation, as here I take it in generall, is not onely the first moment of time, as in this verse it signifies, but also the six dayes mentioned distinctly in the rest of the Chapter. For the highest heaven, and the rude matter, the earth, were created in the first moment of time, and all other things in the space of six dayes, as the historie most plainely teacheth.

Some, besides that which I have observed from this word, doe gather also, that the time and moneth of the yeare in which God created the World, was the seventh moneth, which wee call September. The ground of their conjecture is a Cabalisticall conceit of some Jewish Rabbins: to wit, because the letters of the word בחשרי, which signifieth *in September*, are the same with the letters of the word בראשית, which signifies here *in the beginning*; and therefore, as the letters of the one word, if they be transposed make up the other word, so both words agree in one time; and this beginning was in the moneth September. But their ground is deceitfull: First, because September, which is the seventh moneth, is called in the pure Scripture Hebrew אתנים, 1 *King.* 8. 2. and תשרי is a word of the corrupt Rabbinicall Hebrew tongue, and therefore Gods Spirit alluded not to it. Secondly, the word בראשית hath the letter (א) in it more than the word בחשרי, and so they doe not perfectly agree. Thirdly, the Rabbins and Cabalists doe not agree among themselves in this conceit: For some of them have another conceit, that the letters of this word are the same with the two words בית ראש, *the first or chiefe house*, that is, the Sanctuary. Others that it hath the same letters which make up the words ברית אש, that is, *the Covenant of fire*, to shew the purity of the burnt offerings made by fire; And many other such conceits they have concerning this word; which to repeat were losse of time.

I am not ignorant that some learned men, and judicious divines doe hold this opinion of the worlds creation in Autumne and September, but for other reasons; especially because Autumne is the time when all fruits come to perfection, and therefore Gods creating of all things perfect was in that time of the yeare. But this is no good reason; for many creatures have their perfection and glory in the Spring-time, as herbs, flowers, and such

such like. And birds and beasts, doe chiefely breed in the Spring, and the Spring revives the things of the earth, and makes them fresh and greene. And the cause why many fruits come not to perfection till Autumne, is the corruption of the earth, and the curse laid on it for mans sinne. In the creation things when they first began were perfect, and so would they be in the Spring and all the yeare, if man had not brought a curse upon them. Therefore I leave such curious points, as not needfull to be determined; or if I incline to any opinion concerning the time of the yeare, it is that the world was created in the Spring, when the day and night are equall and both of one length in all the world, that is, in the moneth אבוב Abib; which is part of March, and part of Aprill. For this God seemes to teach, *Exod.* 12. 2. where hee injoines the Israelites to account that for the first moneth of the yeare, contrary to the custome and account of the Egyptians, which they had before followed.

Object. The fourth thing by which the creation is described, is the Object or effects, that is, the things created, even the *Heavens* and the *Earth* and all *things in them*. For it is said, *God created the heaven and the earth.*

Forme. The fifth thing is the Forme and manner of the creation, to wit, by saying, *Let it be done, and it was done*; this appeares, vers. 3, 6, 9. which implies also the matter and the end. Now here a question may bee moved concerning this word of God; whether it was

What word it was. λόγος προφορικος, a word spoken and uttered with a sound, like that which God spake from Mount Sinah in giving the Law; or λόγος ἔμφυτος, the inbred facultie of reason and understanding; or λόγος ἐνδιάθετος, an inward thought of God, caused by outward objects; or whether it was λόγος ὁμόσιος, and ὑσιώδης, the substantiall and eternall Word, the Sonne of God. First, it cannot be a word spoken and uttered with a sound; for that requires aire as the *medium* of it, and there was none when God said, Let there be light;

1 there was no eare to heare, nor any use of such words. Secondly, it cannot be any inward thought of God, now beginning to thinke

2 of the creation and being of things; for this purpose was in God, as all thoughts are, from all eternity. Neither is this word, the Son of God, now spoken that is begotten, and not till now, as some

3 hereticks dreamed; and this *saying of God the begetting of the Son;*

Son. For, the *Son* is God, the creatour coequall and coeternal o the *Father*; and that God which said, *Let there be light*; and, *Let there be a firmament, &c.* Wherefore the true meaning of that speech, is this: That, as God the *Father*, *Son* and *Holy Ghost*, had decreed and purposed, from all eternity, to create all things out of nothing; so in the beginning, in the first moment of time, the *Father*, by his eternall Word the *Son* and by his *Spirit*, not as instruments, but chiefe agents with himselfe, did actually put his decree in execution, and that so quickly as a word can bee spoken with the tongue, which hath before been conceived in the heart; and that all was done at Gods beck and command, most easily, without any toile or labour; and that, as the word spoken is the revealing of mans will, so the creation was the declaring of Gods eternall will and purpose, by the open execution of it; and, in a word, that God by his Wisedome, Will, Goodnesse, and Power, which are his attributes, by which, as by a speaking word, hee is made knowne to men, did create and make all things, and, for an end, not in vaine, for his word is never in vaine. Now from these things laid down plainly in the words of this first verse, and in the verses following, wee may gather this description of creation in generall, viz.

A large description of Creation.

That it is, the first outward act or worke, of God Almighty, the *Father*, *Sonne* and *Holy Ghost*, performed in the first beginning of time, by which, hee immediatly brought all things out of nothing, according to his eternall purpose, and gave the first being to the world, and every creature therein, when as they were not; and that by his owne infinite goodnesse, wisedome, power, and will, actually working, and like a powerfull Word and commandement, bringing all things to passe out of meere nothing, or that which was as nothing made of nothing, without any instruments, toile, labour, alteration or delay, for the revelation of himselfe, and for the communion of his goodnesse and glory.

Taken into parts, and proved.

This description truely gathered from this text and this historie, is in whole, and in every part confirmed by other testimonies of Gods holy infallible Word.

1. *Opus ad extra.*

First, creation is *an outward act or work*, because it is not within God himselfe, but his making of things, and giving to them a being, different from his own essence.

Secondly, it is Gods *first* outward act, because it was the giving of the first being to all kindes of creatures; in which, and upon which, hee exerciseth all other outward works: these two points are manifest and need no further proofe.

But as for the third point, the *Author or first cause*, God the *Father*; *Sonne* and *Holy Ghost*: wee have manifest proofe of it in Scripture, able to satisfie any reasonable mind. First, that the Lord *Jehovah* the only true God (not Angels) is alone the Creatour of all things. Holy *Job* testifieth, saying, that hee alone *spreadeth out the heavens, and treadeth upon the waves of the Sea*, *Job* 9. 8. And *Isa.* 44. 24. I, saith *Jehovah*, am the Lord that *maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my selfe.* Secondly, that all the three Persons are equall in this worke; and as they all are one God, so are one Creatour of all things; it is manifest, *Job* 35. 10. Where the Creatour of all things, is called in the plurall number עשי, *my makers*, that is, more Persons than one, even three Persons in one God: and *Psal.* 149. 2. *Let Israel rejoyce* בעשיו, *in them that made him*; and Eccles. 12. 1. *Remember thy Creators* בוראיך: and *Isa.* 54. 5. *The Lord thy makers* is thine husbands, the Lord of hostes is his name. For the Father in particular, there is no doubt, all confesse him to be the Creatour, and so the Scriptures testifie, *Prov.* 8. 22, 23. and *Heb.* 1. 2, 3. For the Son also we have plaine texts, that *by him all things were made, and nothing without him*: *John* 13. 10. and *Joh.* 5. 17, 19. 1 *Cor.* 8. 6. *Col.* 1. 16. *Heb.* 1. 10. And as the Spirit is one God with the Father, and the Sonne, so his hand wrought with them in the Creation, as appeares, *Gen.* 1. 2. Where it is said, *the spirit of God moved upon the face of the waters*, that is, cherished the rude masse, as the Hen doth her egges by sitting on them, and so gave forming vertue to them; so the Hebrew word signifieth: and *Job* 26. 13. *God is said by his spirit, to have garnished the heavens*: and *Job* 33. 4. *The spirit of God hath made me*, saith *Elihu*: and Psal. 33. 6. *By the Word of the Lord*, (that is, the Sonne) *were the heavens made, and all the host of them by the breath of his mouth, that is, his spirit.*

Fourthly, for the *time* of the Creation, we need not stand much upon proofe of it. This Text sheweth, that it began in the beginning or first moment of time: And in six dayes, it was perfected and fully finished, as the rest of the Chapter sheweth: It was *of old*

old that God founded the earth, and made the heavens, as the Psalmist testifieth, *Psal.* 102. 25. that is, in the first beginning of times. And reason tells us, that time being a circumstance, and inseparable companion of creatures visible, must of necessity begin together with their being. Yet one thing is worthy to be noted in the time; namely, That, whereas God was able in the first moment, to create all things as he did the highest heavens, and the rude masse, which is called the earth in my Text, and which was the common matter of all the visible world: yet he did distribute and divide the creation into divers acts, which are distinguished one from another by the effects, that is, the creatures made; and by the severall times and dayes also wherein they were performed. Which point wee will insist upon, as it well deserves, when we come to the severall acts, performed particularly in severall dayes of the Creation.

The fifth point in the description, is the generall *object*, and *effect* of creation, to wit, all things and the first being of them: For, here the *object*, and *effect*, concurre and are altogether the same. The world and all things therein, and the first matter of which they were made, as they are the onely things about which the act of creation is exercised; so they are the object of creation: And as they are things made by the creation, so they are effects of it. Now this generall *object* and *effect*, as it is truly gathered from the enumeration of all the kindes of things created, which are numbred in this Chapter and the next, and is plainely expressed in the description: so it is abundantly testified in all the Scriptures; as *Isa.* 44.24. and *Coloss.* 1. 16. and *Exod.* 20. 11. where all things in heaven and earth, visible and invisible, are said to bee made, created and formed by God: Yea, the first rude matter it selfe, out of which the inferior world was made, is here in my Text said, to be created by God. And this is confirmed by reason, drawn from the nature of God, and his Name *Jehovah*. For God, as this Name signifieth, is an absolute essence of himselfe, and the first being of all, and the Author of all being: Therefore, every thing which is, or hath being, must needs be of him, and be his creature.

The sixth point in the description, is the *matter out of which*, God created all things: under which, we comprehend two things: First,

the matter improperly ſo called, or *Terminum à quo*, from whence God brought the firſt being of all things immediately: And that was either *negative*, even nothing, or their not being at all; or *poſitive*, their being in Gods eternall purpoſe onely. This was the firſt matter which God had to worke upon in the firſt immediate act of creation. Secondly, the matter properly ſo called, that is either the rude maſſe made of nothing, which was *without forme, and void*; or the foure Elements, which had in them no forme or being of the things created, and ſo were as nothing in reſpect of that being which God gave to every particular thing which he made of them. For proofe of this, we have a plain teſtimonie, *Heb.*11.3. where the Apoſtle ſaith. *By faith we underſtand that the worlds were framed by the word of God:* So that the things which are ſeen, *were not made of things which doe appeare.* Here it is plaine that hee ſpeakes, 1. Of creation in generall, in that hee ſaith, *The worlds were framed.* 2. In that he denies the viſible world to be made of any naturall things, which doe *appeare* to any ſenſe; hereby hee ſhewes, that their firſt matter was made of nothing; and if they had no matter before the creation, much leſſe had inviſible ſpirits any matter. 3. In that hee makes this a matter of faith to bee beleeved, not to bee knowne by reaſon; hereby hee ſheweth, that there was a creation of their firſt being out of nothing: for reaſon, without faith, can apprehend a making of things of matter fitted and prepared. 4. In that hee doth not ſay ſimply, that they were not made of any thing; but ſaith, rather, they *were not made of things which doe appeare*; hereby hee intimates, that they had a being in Gods purpoſe and ſecret counſell before. Reaſon alſo gathered from the preſent Text doth prove, that no creature in the world was made of matter uncreated, or of matter co-eternall with God: for here it is ſaid, that God firſt made the rude matter, which was without forme, which he needed not to have done, if there had been any eternall matter uncreated.

Heb.11.3. opened.

Secondly, this matter could not ſubſiſt but by the Spirit of God, exerciſing his creating power upon it, as the ſecond Verſe ſheweth: Therefore all things were made of nothing; ſome immediately, as the higheſt heavens, and the firſt matter, called earth, and the forme of every thing; and ſome of a matter, either

that

that first without forme, or else unfit for such a being, as God made out of it.

The seventh thing in the description is the *forme and manner* of the creation in generall, and that consists in foure particulars. 7. Manner of creation in foure things.

1. First, that God in the creation had *no moving causes* to move him thereunto, but his owne will, goodnesse, wisedome, and power; and by them, and according to them hee created every thing. First, that God created all things by the free liberty of his owne will, and according to his owne good pleasure; and was not by any necessity compelled thereunto, it appeares plainly, *Psal.*115.3. and 135.6. where it is said, that God hath done all things *whatsoever pleased him: and whatsoever pleased him he hath done in heaven, earth, sea, and all deep places*: and *Revel.*4.11. it is said, that God hath created all things, and *through his will and pleasure they are created.* Secondly, that God created all things by his goodnesse, and according to his good pleasure, as the places last cited doe shew; so also the goodnesse, which at the first creation did appeare in every thing created, proves it most sensibly: For as it is said of Light, that it was *good*, Verse 4. and so likewise of every other thing, that it was *good*; so of all in generall, which God had made, that they were *very good*. Now all goodnesse in the creature comes from the goodnesse of the Creatour, and is an image and shadow of it: Therefore certainly God by, and according to his goodnesse created all things. Thirdly, that God created all things by his wisedome, and according to it, the Scriptures abundantly testifie, *Psal.*104.24. where *David* saith, *Lord, how manifold are thy workes, in wisedome hast thou made them all!* and *Psal.* 136.5. *The Lord by his excellent wisedome made the heavens*: and *Prov.*3.19. *The Lord by wisedome founded the earth.* And this is implied, *Prov.*8.27. where Wisedome saith, *When God prepared the heavens, I was there.* Fourthly, that God created all things by his mighty power and strength, the Prophet *Jeremy* testifieth, *Jerem.* 32.17. saying, *O Lord God, behold thou hast made the heavens, and the earth by thy great power and stretched out arme.* And Saint *Paul* affirmes, that Gods *eternall power is seen from the creation of the world in the things which are made.* Therefore the first particular concerning the inward moving causes concurring with God, is manifest, Rom.1.20.

to wit, That God by his will, goodneſſe, wiſedome, and power created all things.

2. The ſecond particular, by which the forme and manner is ſet forth, is this, That God created all things himſelfe, *without any inſtruments at all*, by his powerfull word and commandement. This is expreſſed in the Text, which ſaith, אלהים, that is, God, the three perſons did but ſay of every thing, *Let it be*, and it was ſo. And in the ſecond Chapter *Moſes* makes this manifeſt, Ver. 4,5,6. where he profeſſeth, that God uſed no ſubordinate means, no not ſo much as raine, or moiſtening vapour, or the hand of man in the creating of plants in the earth. And *Iſa.*40.12,13. the Prophet aſcribes to God alone the framing and ſtretching out of the heavens and the earth, without the *counſell*, direction, or miniſtery of any other therein. For howſoever the creation was according to Gods eternall counſell, and in the creation of man, God is brought in to ſay, *Come, let us make man*, as if hee did conſult with others beſides himſelfe; yet this is not to be underſtood of Gods conſulting with any other, but of the conſulting of God with himſelfe, even the Father with the Son and the Spirit, who were perſons of the ſame eſſence with himſelfe, and were the ſame God, after whoſe image man was made, and had the ſame hand in the creating of him. For ſo the words (*Let us make man in our owne image*) doe neceſſarily imply. Yea, as they all are אלהים, the Son, as well as the Father, and the Spirit as well as the Son, and all are included in that name; ſo it was the joynt and equall counſell, and the purpoſe and ſaying of them all, *Come, let us make man*: ſo that the Son and the Spirit are ἰσοέργοι, joynt Creators and Workers with the Father, not his inſtruments; and the powerfull word of the creation comes equally from all three. But as for Angels, or other inferiour creatures, it is againſt all reaſon, yea againſt all piety and Gods glory to imagine or dreame, that they are inſtruments uſed by God in the creation. Firſt, all being is of him, who is *Jehovah*, the author of all being: Now creation is the giving of being, and God onely is *Jehovah*; therefore creation is onely of him. Secondly, in every thing which was created, there was ſomething made of nothing, even the ſubſtantiall form; and the matter was diſpoſed in an inſtant or moment. Now this

None but God wrought in the creation. Arguments. 1 2

cannot

cannot be but by an infinite power, and is an action of infinite vertue; therefore no created instrument could concurre in any act of creation. Thirdly, if God could create Angels, the first and chiefest of his creatures, of nothing, when there was none but himselfe, nor any to be his instrument, much more could he without instruments create inferiour creatures. Lastly, God proves himselfe to be the true God, and none besides him, by the act of creation, *Isa.*43. which proofe were defective, if any creature had wrought with him in any part of the creation. Thus the second particular is manifest. 3. 4.

3. The third particular, wherein the forme and manner doth consist, is this, That God created all things *without any toile, labour, change, or alteration in himselfe at all.* Hee was not changed from rest to labour and motion, nor from idlenesse to businesse, nor from strength to faintnesse or wearinesse, nor from perfect to more perfect, neither was any good added to him by the creation. For (as Saint *James* saith) *though every good and perfect gift is from above, and cometh downe from God the Father of lights, yet with him there is no variableneſſe, or ſhadow of change, Jam.*1.17. And *Isa.*40.20. *Hast thou not knowne* (saith the Prophet) *hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? there is no searching of his wisdome, he giveth power to the faint, &c.* Yea, it were against all reason to thinke, that God could be weary or faint in the creation, in which he gave not onely all strength, but also being to all things. And seeing in the creation God did nothing but what hee willed and purposed so to doe, and then to doe when he purposed, and as he had willed to doe; and seeing hee was infinite, and all sufficient, and most blessed in himselfe from all eternity, if creation could not adde any perfection to him, or any glory; it onely revealed his glory upon others, and communicated his goodnesse to them, without change in himselfe, or addition to his essence. If any object and say, that God by creation became Lord and Possessour of all creatures, which, being good, were pleasant to him; and therefore something was added to him, even Lordship, Dominion, and Delight: I answer, that God in himselfe, and before his owne eyes, had all things actually present to him from all eternity, and as sole Lord did possesse them, before they had any be-

ing in themselves; and therefore the addition in the creation was not to him, but to the things created, to which hee gave being: and when hee created things in time, according to his eternall purpose, he received nothing to himselfe, but gave to all things their being and their goodnesse.

4. The fourth particular, wherein the forme and manner of creation doth consist, is this, That things were created, and brought into perfect being *without any delay at all*, even in a moment of time; and that creation is not a successive forming of things by alteration and change, which requires some tract of time, but a making of them perfect in a moment, and bringing of them at once into perfect being. This is intimated in this Chapter, where wee reade, that Gods creating was but this, *Hee said, Let things be, and they were*, that is, hee made them in a moment, as it were by a word, and so quickly and readily as a word is spoken. To which adde the testimony of *David*, *Psal.*33.9. *God spake, and the earth was made: he commanded, and it stood fast.* And *Psal.*148.5. where hee saith of the heavens, and of the Heaven of heavens, and the Sun, Moon, and Starres, that *God commanded, and they were created.* And indeed this is manifest by reason drawne from the nature of creation, which is a making of things out of nothing, and giving a forme and being which was not, even in things which were made of matter before created; as wee see in the foure Elements, and in things brought out of them, there was something, even the substantiall forme of them, made immediately of nothing: now between the being of something and nothing, there is no *medium*, or intermiddle state; therefore every thing created, was created *in an instant*, though many in a day, and divers kinds, one after another, and not altogether in the same moment.

8. The eight and last thing in the description is the *end* of the creation, to wit, Gods revealing himselfe, and communicating his glory throughout all ages of the world, and for ever. This is confirmed divers waies in holy Scripture: First, by testimonies, which affirme, that for God and his glory all things were made, that is, for the revelation and communion of God and his glory, *Pro.*16.4. *God hath made all things for himselfe, even the wicked for the day of wrath.* And *Isa.*43.7. *I have called him for my glory.* And Ver 21.

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This people have I formed for my selfe, they shall shew forth my praise. And *Rom.*11.36. *For of him, and by him, and to him are all things.* Secondly, by testimonies, which shew, that in the event creation doth turne to Gods glory, for the revealing of him to the comfort of his Saints, as *Psal.*8.1. and 19.1,2. where it is said, that the beholding of the creation makes Gods *Name excellent.* And *the Heavens declare the glory of God, and the Firmament sheweth his handy-worke.* For certainly, that which in time proves to bee the end, that God propounded as an end before all times: for hee is infinite in wisdome and providence. Thirdly, the holy men of God, moved by Gods Spirit, exhort all people to praise God for his workes of creation; and pray that they may apply them to that end, as *Psal.*145.10. *Let all thy workes praise thee, O Lord.* And, *Psal.*148.5. *Let them praise the Name of the Lord: for hee commanded, and they were created.*

Thus much for the confirmation of the description, and every point of doctrine therein contained: I come to the use.

Use 1. By creatures ascend to know God.

First, this doctrine serves for direction and instruction divers waies; in that it shewes God to bee the author of creation, and creation to be his outward worke, and all things to be made by him: Hereby first it leads us in a ready way to come to the knowledge of Gods wisdome, power, goodnesse, and such like excellent attributes, even by directing us to behold God in them, and to discerne his eternall power and Godhead; that hee is not like the Idols, and false gods of the Heathen, but a God of eternity, before all things, and all times; because hee is the Creatour of them all: And that whatsoever excellency is in any creature, it is in God above all measure. And therefore when wee see the mighty masse of the world, let us thinke *how great is hee which made* this of nothing. When we see the glory of the Sun, Moon, and Starres, and of the whole Heavens, let us thinke how glorious is hee who made this glory. When wee discerne the goodnesse, sweetnesse, power, and vertue which is in things created; let us conceive, that all these are without measure in God, and in all excellency. Secondly, by this consideration it teacheth us, that God onely is the true Lord and Possessour of heaven and earth, worthy to be honoured, served, and worshipped of all, and to be sought unto by praier; and that all thankes are to bee given to

And his soveraignty over all.

him

him for all good things; that hee hath right and power to dispose all things at his pleasure, to whom hee will, and that wee ought not to murmure at his disposing; neither hath any man right to any thing but by his gift, and his permission.

Use 2. Confutation of six sorts of men.

Secondly, this Doctrine serves for confutation, 1. Of Philosophers, who held that the World was not created in time, but was from eternity; or that it was created of a matter which was uncreated, and had a being before the creation, even without beginning. 2. Of those doting Jewes and others, who held that the inferiour visible world was created by the ministerie of Angels. 3. Of Heretikes, who denied God the Father of Christ, preached in the Gospel, to be the Creatour of the World, and feigned another God Creatour, inferiour to him. 4. Of the Papists, who teach that there be other Creatours besides God, even that every Masse-Priest can create of Bread and Wine the true bodie and bloud of the Lord Christ our Creatour and Redeemer: yea, that same body, which is already, which was made of a woman borne, and crucified, and is glorified at Gods right hand in heaven: a strange contradiction, and horrible blasphemy, which God abhorres as a thing impossible: For nothing can be made that which it is already, nor receive that being which it hath before-hand. 5. Of Atheists and Mockers, who deny God, and scoffe at the last resurrection, and at the ending of this World in the last day, all which are manifestly proved by the creation. Lastly, of all Idolaters, who esteem and worship that for God their Creatour, which is but the image of a creature, and in nature and forme far inferiour to the least creature formed by God.

Use 3. Reproofe to two sorts.

Thirdly, it serves for reprehension and just reproofe, First of them, who thinke that God can be worshipped and pleased by mens giving of outward things to him immediately for his owne use; as gold, silver, meat, drinke, clothes, and curious ornaments: all which God rejecteth as things unusefull for him; upon this very ground, and for this reason, because hee created the whole World, and all things therein are his owne already, *Psal.* 50. and *Act.* 17. 25. Secondly, of them, who fret and grudge, and too much repine and grieve for the overthrow and destruction of Kingdomes, Countries, Nations, Cities, Men, or Beasts, which God at his pleasure, and in his justice doth destroy for mens sins, and

and over-turne withall their glory and being. Who is he, that in such a case dare mutter against God? For hee may doe with his owne what he pleaseth: if they offend him, he may destroy them, and magnifie his justice, and glorifie his power in their destruction; and he can repaire them at his pleasure.

Lastly, here is for all that trust in God, love and serve him, plentifull matter of comfort against poverty, and all calamities, and persecuting enemies. No poverty ought to pinch or vexe them; for God their portion is more worth then all the world: all riches, and other things are but the worke of his hands, and he can give them when hee will, and will give what hee in his wisedome knowes to be necessary and profitable. All strength is of him, and he can weaken all enemies in a moment; so that if he be for us, none can stand against us: hee can raise sweet out of bitternesse. *Use 4.* Comfort for the godly.

Thus much for creation in generall.

CHAP. II.

Of the creature in generall. Names of the creature expounded, to shew their nature. Instructions concerning the creatures. Five Uses made thereof.

BEfore I passe to the speciall acts or branches of Creation, I hold it fit to insist upon the creature in generall, which comprehends under it every speciall kind of thing created by any act of creation. This History of the Creation, though not in any one word, yet in one sentence doth expresse the creature in generall, that is, the whole frame and collection of all things created. Chapt. 2. 1. in these words, *Thus were the heavens and the earth finished, and all the host of them*, or all their furniture, that is, whatsoever is in them rightly ordered and disposed, like an Army well marshalled; so the Hebrew word צבא doth properly signifie. And other Scriptures, both in the Old and New Testament, doe oftentimes in one word propound to us the generall consideration of all joyntly together. I will therefore first speake of the creature in generall, as it comprehends in it the heavens, and the earth,

earth, and all things in them, and that in such words and phrases, as Gods Spirit in this and other Scriptures is pleased to use for our instruction, and for the help and illumination of our weake understandings. And in this generall description, I will first consider the words and phrases, by which the creature in generall is called, and will shew what they doe import in their signification. Secondly, I will from thence and other Scriptures note such instructions, as may direct us to the knowledge of the creature in generall. And lastly, will make some use and application fit and convenient.

Names of the creatures.

1 The first name, by which the creature in generall is called in the Old Testament, is the Hebrew word כל, which signifies an *universality*, or *perfect comprehension of all things*: By this name, the whole universality of things created, is called, *Pro.*16.4. where it is said, that *the Lord hath made all things for himselfe*; not so much as the wicked man is excepted, who is made for the day of evill. Also, *Isa.*44.24. the Lord saith, *I am Jehovah that maketh all things*, עשה כל: Answerable to this are the Greeke words, τὸ πᾶν, and τὸ ὅλον, used by the Greeke Philosophers, to signifie the whole universall world, or the universality of all things; and τὰ πάντα, which is commonly used in the New Testament, where there is mention made of the creation, and the creature in generall, as *John* 1.3. *By him were all things made.* And *Rom.*11.*ult. Of him, and by him, and for him are all things.* And *Colos.*1.16. and *Revel.*4.11. But yet, as the Apostle, 1 *Cor.*15.27. speaking of Gods putting *all things* in subjection under Christ, saith, that hee must be *excepted, who hath put all things under him*: so here, though the words כל and πάντα doe signifie an universality, and comprehension of all things; yet it is manifest by the word joyned with them, that God the Creatour, who is said to make and create them, is excepted, and all other things besides him are included.

2 Another name, by which the Spirit calls the universality of creatures, is the Greeke word αἰῶνας, which answers to the Hebrew word עלמים; and is alwaies used by Septuagints, in their translation of the Old Testament, to expresse it. By this name the creature in generall is called, *Heb.*1.2. and 11.3. where it is said, that God by his Son made *the worlds*, and that *the worlds were framed by the word of God.* And in the Syriack and Hebrew translations,

tions, the words are עלמא and עלמים: and according to their originall and true notation, they all doe ſignifie not onely an *eternall duration and continuance* from the firſt moment and beginning of time, to the laſt end thereof throughout all ages, and the eternall duration of things in the world to come; but alſo *all the things which are meaſured by this protraction* and duration of times, and of time beyond all times, even all things under heaven, and all things above the heavens, as Angels and bleſſed Spirits, and all things which ſhall be upheld and kept in being after the end of the world: For the Hebrew word עלמים ſignifies times or things, the beginning and end whereof are hid and unknown to mortall men of ſhort time, by reaſon of the long continuance of them; and the Greeke word αἰῶνας, being compounded of ἀεὶς and ὤν, ſignifies *a perpetuall being, and duration*, or whatſoever is alwaies, and in all times; and it is uſed in Goſpel to ſignifie, not only this world, wherein we live in this mortall life; but alſo the world to come, both the Kingdome of glory, and alſo the ſtate of all things after death; as appeares, *Mat.*12.32. and *Heb.*6.5.

The third name, by which the creature in generall is called, is 3.
the Greek word κόσμος, which is commonly tranſlated the world; and doth fitly ſignifie that *well ordered, decent, beautifull, and comely frame of heaven and earth*, with all the goodly furniture, and well ordered hoſt of creatures therein contained. For it is a word, which in Greeke doth properly ſignifie beauty, decency, and comely ornament; and by it the Greeks commonly doe call the whole frame of the world, becauſe of the beauty, and comely order of the creatures therein: and by this name the creature in generall, and the univerſality of things created is called, *Matth.* 25.34. *Rom.*1.20. and *Epheſ.*1.4. where the Spirit of God ſpeaks of the creation and foundation of the world: And leſt we ſhould thinke, that by this word κόσμος, is meant onely the inferiour and viſible world, the holy Apoſtles, when they ſpeake of it, adde the word τοῦτο, and call it τοῦτο τὸ κόσμο, as appeares, 1 *Corin.*1.20. and *Epheſ.*2.2. to ſhew that there is another world, even the inviſible, called alſo by this name: And *John* 1.3. the Evangeliſt having affirmed, that all things were made by the eternall word, doth in the 10. Verſe ſhew, that this πάντα, *all things*, was ὁ κόσμος, *the world*. I am not ignorant that this word is uſed alſo in a more

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ſtrict ſenſe, and that it ſignifies ſometimes the habitable world, or circle of the earth inhabited by men, as *Matth.*4.8. and *John* 1.9. Sometimes men inhabiting the earth, as *Rom.*5.12. *By one man ſin entred into the world.* Sometimes the elect, who are the chiefe ones of the world, and of mankind, as *John* 3.16. and 2 *Cor.* 5.19. and 1 *John* 2.2. Sometimes for the carnall, unregenerate, and reprobate multitude of mankind, as *John* 14.17. *Whom the world cannot receive:* And 17.9. *I pray not for the world.* Sometimes earthly things, as *Gal.*4.3. oppoſed to ſpirituall; and ſometimes ſinfull and corrupt things oppoſed to holy and heavenly, as *Galat.*6.14. But the moſt full and proper ſenſe is that which I have firſt named, and in that ſenſe it is uſed in all places, which ſpeake of the creating and founding of the world; and ſignifies the whole frame of heaven and earth, with the furniture of them.

4. The fourth name, by which the creature in generall is called, is the Greeke word κτίσμα, or κτίσις, which properly ſignifies that which is *created, and made of nothing*, by the act of creation; by this name the creature in generall is called, as it comprehends every thing created *either in heaven, or earth, or in the ſea, or under the earth, Revel.*5.13. And by this name κτίσις, the whole world is called, *Mar.*13.19. where our Saviour ſaith, *There ſhall be ſuch affliction as was not from the beginning of the creature which God created*, that is, of the world, κόσμε, as the word is rendered by the Evangeliſt *Matthew*, Chap.24.21.

Inſtructions concerning the creatures. Now from theſe ſeverall names uſed by the Spirit of God in Scripture, to ſet forth the creatures in generall, that is, the univerſality of things created, we may obſerve divers things for our inſtruction.

1. Firſt, that whatſoever hath any being in heaven, or in earth, either in this world, or in the world to come, even all things which can be conceived to have a true being, beſides God himſelfe, are created of God, have a beginning, and were made out of nothing at the firſt: This, as it is laid downe in my Text, ſo it appeares plainly by all the foure names before cited, and is confirmed by the Scriptures produced, to ſhew the true ſenſe of them, to wit, *Iſa.*44.24. *John* 1.3. *Col.*1.16. and *Revel.*4.11. And beſides theſe, wee have many other, as *Exod.*20.11. *Pſal.*146.6. and *Pſal.*148. in which places the heavens, and the heaven of heavens,

vens, the Angels, and all the hosts of God, the Sun, Moon, Stars, the Aire, and the Meteors, the Earth, the Sea, and all things in them are said to be made, and created by God: to which we may adde, *Act.*14.15. and 17.24. *Heb.*1.10.

2. The second thing which I observe from these names of the creature in generall is, That the World was made in perfect beauty, fit to flourish perpetually; and every creature, as it was created of God, was good, perfect, and beautifull in his kind free from all discord, disorder, and corruption. This is gathered from the names αἰῶνας, and κόσμος by which the World is called; the one of which signifies beauty, ornament, and decencie, free from all deformity, discord, and disorder; and the other a perpetuall being, or a perpetuall flourishing in being and perfection. And the last words of this Chapter confirme this fully, to wit, God beheld all things which he had made, and lo they were *exceeding good.* The words also of God himselfe, *Job* 38. from the 3. Verse, where he sets forth his manner of creating all things in a most excellent order, by laying the foundations of the earth sure, by measuring it as it were by line, by shutting in the deeps within bounds, by bringing forth the lights of heaven rejoycing, and the Angels singing joyfully, and by making all things to flourish. Reason also grounded on the Word of God doth prove this plainly: For that which was made in perfect wisedome, and in the framing whereof Gods eternall wisedome had an hand, must needs bee most beautifull, decent, and flourishing: For if Gods wisdome in *Bezaleel* and *Aholiab*, made them so excellent in working curious and glorious workes for the Tabernacle, much more excellent is it in God himselfe. Now the Scriptures plainly testifie, that *God founded the world in wisdome, Prov.*3.19. that in wisdome hee hath made all things, *Psal.*104.24. and that wisdome had an hand in ordering all things, *Prov.*8. Therefore the creation of the World was in perfect beauty and comelinesse.

3. The third thing which we learne from these names is, That the deformity of the world, the enmity of creatures, the corruption of man, and the confusion of things created, were not in the world, nor in the creatures thereof at the first; neither are they Gods handy-worke, nor things by him created: for the world is κόσμος, a beautifull frame: And the Scriptures call the worlds

αἰῶνας,

αἰῶνας, things of being, and continuance, not things deformed, corrupt, and perishing. This also the Scriptures shew, *Gen.*3. that the earth was *cursed for mans sake*, and mans sinne came from himselfe, and the Serpent: And *Deut.*28.23. and *Levit.*26. God himselfe in the Law professeth, that for disobedience and sin of rebellious people hee doth make their heaven over them as *brasse*, and their earth as *iron*: And *Eccl.*7.29. it is said, that God made man upright, but they have *sought out many inventions*.

I might here also observe from the name κόσμος, that the world was also made in a beautifull and pleasant season, even the pleasant time of the Spring in all probability; but I love not to build opinions on such weake foundations.

And from the word αἰῶνας, which signifies *long lasting ages*, I might observe the ages of the world, and discusse the question about the ages and years from the creation; but they may more seasonably be touched hereafter, when we come to speake of the particular branches of the creation.

Use 1. The world not eternall.

Now I come to the Use of these considerations: First, they serve to make the thoughts and conceits of Atheists and carnall Philosophers hatefull to us; to wit, that the world is eternall, and had no beginning, neither shall have end. For here wee see, that all things universally were created of nothing, and are creatures formed by God. It is a point of *faith* above all naturall reason to understand, that the worlds were *made of nothing*, as the Apostle shewes, *Heb.*11.3. And that was it which made *Aristotle*, and other witty and learned Philosophers, led by reason, doubt of the creation of the world. Beside, when they observed the stability of the heavens, and heavenly host, and their beautifull order and incorruptible being, this did further them in this conceipt, and made them thinke there should be no end of it. But Gods Word teacheth the contrary, and sheweth, that all things were created and made out of nothing, except only God himselfe; and though they were made perfect and good, fit to flourish for ever, and some of them have still a great remnant of that glory and perfection, as the heavens, which change little in many ages; yet by mans sin they are corrupted and made changeable, and so much more, by how much more neere they come to man: And this the Philosophers felt and perceived, insomuch that many of them did acknowledge

acknowledge the creation, and the end of the world; and even *Aristotle* himselfe, though he could not conceive that the world should be made of nothing by the course of nature, yet hee did acknowledge God the Father Maker and Preserver of it; and so likewise shall all be confounded, who are not settled in this truth: Therefore let us looke up to God, and beleeve his Word, and hate all blind conceipts of worldly wise men; and see and behold in the most rationall and wise naturall men, denying this truth of the worlds creation, that the wisdome of the world is *foolishnesse*, and the imaginations of the flesh *enmity* against God.

Secondly, this consideration of creation and beginning of all the world, serves to make us more admire Gods eternity, and to ravish us with the consideration of it. If there could be a man found on earth, who had lived ever since the time of Christ, or since the daies of *Adam* or *Noah*, wee would highly esteem him, and seeke to him from the uttermost parts of the earth, as the Queen of Sheba did to *Solomon*. But behold, all this world is but of short continuance, created of God not many thousands of yeares ago. God is before it, even from all eternity. And this world shall perish, but he endureth for ever, *Psal.* 102. And therefore if wee wonder at the long lasting heavens, and the surely founded earth; how much more ought we to admire the eternitie of God, *the ancient of daies*, before all daies and times, and without beginning or end! *Use* 2. Admire Gods eternity.

Thirdly, though this world be beautifull by reason of some reliques of perfection and beauty remaining from the creation; yet seeing it had a beginning, and is corrupted by sin, and hastens towards an end, let us not set our hearts on it, or any worldly thing; but looke up to God, and have our hope and our affections firmly set on him, whose beauties of holinesse shall not fade as the fashion of this world doth; but his glory endureth for ever. *Use* 3. Overlove not the world, now degenerate.

Fourthly, we may here see, that the world was created for us, & for our use, not for any need which God had of it; for God was infinitely blessed in himselfe without it, from all eternity: and certainly, in that God did not create it, and time with it, many thousands of yeares before he did, this is a strong evidence, that God is all-sufficient in himselfe, and hath for himselfe no need of any creature. *Use* 4. Not God, but we need the world.

Use 5. Hate sin: Motives. Lastly, it serves to make us hate sin, as the Divels poyson, and turne from it, and be affraid to communicate with it, as wee doe with things created by God; because it is not of Gods forming, but is the corruption of mans nature poysoned and defaced: and all enmity, which is among the creatures, vexing and destroying one another, came in by sin; and all the pleasure which men take therein, is corrupt, sinfull, and against pure nature: Wherefore let us ascribe all deformity, disorder, and discord in the world to mans sin, as the proper cause thereof.

CHAP. III.

Of Creation immediate, and mediate. The Hebrew words expounded. Sundry Doctrines proposed, and made usefull. Some questions discussed: 1. Of the time of the yeare, wherein the world was created. 2. Of the number of the yeares since this was. Of the highest heavens: 5. points proposed.

THe creation and creature in generall being described out of these words, and the rest of the history of the creation in this and the next Chapter, I proceed to the severall parts and speciall branches of the creation, which I will unfold in that order in which they are here laid downe, and will describe the severall kinds of creatures, which God created together with the state and condition wherein God created them.

The worke of creation considered in generall, comprehends in it two speciall branches, as I have noted before.

The first is simple, absolute, and immediate creation, which is a giving of the first being to things simply and absolutely out of nothing, when there is no matter at all to worke upon.

The second is a mediate and secondary creation, which is a giving of the first being to things out of a rude, unfit, and undisposed matter; and that instantly, without any precedent altering, or disposing of the matter of which they are made.

Each of these consists of two subordinate branches: First, absolute creation is either a making of things perfect out of nothing, or a making of things imperfect out of nothing. Both these parts or branches are here laid downe in this first verse: Of them therefore I purpose to speake out of these words; and for the better performance

performance thereof, I will sift the words particularly in the first place, and so will come to the Doctrines.

And for the generall meaning of the words, I have thus far laid it open, That the first word בראשית, *Bereshith*, signifies the time of the creation. The word ברא, *Bara*, signifies properly creating of things out of nothing, or out of a rude matter fit for nothing, and uncapable of any essentiall forme. The word *Elohim*, intimates the Trinity of persons in the unity of essence. The word *Heaven*, is to be taken for the Heaven of heavens, or the highest heavens. And by the *Earth*, is meant the rude matter, out of which God framed the whole inferiour visible world. I now come to sift the words more particularly, so as that they may give light to this first speciall branch of creation, and to the two particular parts thereof. The words expounded.

The first word בראשית, *Bereshith*, which is here translated *in the beginning*, may admit a threefold exposition: First, if we take the word ראשית, as sometimes it signifies in Scripture, for the chiefe or principall; or for the first fruits, which were the *first and chiefest* of every thing; then this word may signifie either as the Hebrew Rabbins expound it, *Bereshith*, *in* or *for* the chiefe, that is, for Israels sake, who were the chiefe of the Nations, and choice people of God, God created the heavens and the earth, and in them God laid the foundation of all things created: Or else *Bereshith*, in the first fruits, that is, in Christ, who is the chiefe and the first fruits of all; and for the elects sake in him, God created the heavens and the earth, as some Christians have expounded it. But if we take the word *Reshith*, as it is commonly taken in the Scripture, for the first beginning of a thing; or the first part of the being of it; or the first part and moment of time, wherein a thing comes to have being; then may this word (*Bereshith*) signifie the first part of time, wherein things created came to have being; or the first part of creation: and this may bee the meaning, that in the first part of time, or in the first part of the creation, God created the heavens and the earth; and the creation of them was the first act of creation. This, as it is the exposition most commonly held, and generally received; so I take it to be the best and fittest, and that which the Spirit of God chiefly intended in this place: for though it is true, that God created all 1. The beginning of time here meant.

things in Christ, and for his sake, and his elects sake especially: yet here it stands with more reason, and is more agreeable to the scope of the place, to thinke, that the first part of time, or of the
*Argum.*1. creation is meant: For first, it is manifest (as shall appeare hereafter) that here *Moses* doth not speake generally of the creation of all particulars, which are after named in the Chapter: Neither doth he by the heaven & the earth understand the whole *world*, & all the particulars therein contained; but by *Heaven*, is here meant the highest heaven; and by *Earth*, is meant the rude masse, out of which God framed the inferiour visible world. Now they onely were not created for Christs sake, but all other things also; and they onely were created in the first part or moment of time, and in the first beginning of the creation: therefore it stands with better reason to expound these words (*in the beginning*) for the first beginning of *time*, or the first part of the creation, which is the subject of this holy History; then to understand it of Christ, that in him, and for him, the heavens and rude earth was created, and for his elects sake, for whose use all other creatures also were created.

2 Secondly, the Scriptures themselves doe in other places, which handle the same matter, expound this word for the first *beginning of time*, or the first part and moment of creation, as *Psal.*102.26. where *David*, speaking of the first foundation of the heavens, and the earth, saith, *They were founded of old*, that is, in the first time; for so the word לפנים signifieth, which hee there useth in stead of this word *Bereshith*; and which is translated by the Apostle κατ' ἀρχας, *in the beginning*, *Heb.*1.10. and therefore it is manifest, that here this word notes unto us the time when this first act of creation was performed, namely, the beginning or first part of time.

Some, who held that the highest heavens and the first rude masse of the earth were created from all eternity, and had their being long before the first beginning of time; doe here take this word *Bereshith* to signifie from all eternity, and doe thinke that so it may be translated; from eternity God created the heavens and earth. And to this purpose they bring an example, where the words (*in the beginning*) signifie from all eternity, to wit, *Joh.*1.1. where it is said, *In the beginning was the Word*, that is, from all eternity.

But

But this exposition may easily be confuted by other Scriptures; for *Exod.*20,11.God himselfe affirmeth, that in six daies he made heaven and earth, and all other creatures: and therefore the heavens were not created from all eternity, but *in the beginning*, in the first day of the creation. As for the words of the Evangelist, they may easily be answered; for indeed they doe not properly signifie *eternity*, but the first *moment* of time, in which God began to give being to his creatures. And yet take these words (*in the beginning*) joyntly together with other words, which immediately follow in the same sentence, and they necessarily imply and prove that the Word was eternall, and from all eternity, coeternall with God the Father: For hee who was already, and had a being with God, and was God, and made all things in the beginning, must needs be from all eternity, and before the first moment of time, in which he was not made nor created; but was, that is, had a being already, yea was coeternall to the Father: Therefore these words (*in the beginning*) as the Evangelist useth them, doe signifie eternity; but in that he saith, *The Word was*, that is, had already a being with God in the beginning, when hee began to give being to all other things, this proves by necessary consequence, that the Word was eternall: and therefore the common exposition stands sure, that here the word (*Bereshith*) signifies *the beginning*, or first part of time.

The second word of this Text, that is, *Bara, created*, signifies the giving of first being to all things, either simply out of nothing, or out of matter undisposed for the forme introduced (as I have noted before.) And by a Metaphor, it signifies great and mighty workes, which resemble the creation; but here it signifies absolute creation, or giving the first being to the highest heavens, and to the rude masse or matter of the visible world, out of meere nothing; for they were created of no matter before existing (as all doe hold) and of their creation onely this Verse speakes. II.

That the third word (*Elohim*) being of the plurall number, signifies three persons in one God the Creatour; and that the creation was the worke of all the three persons in the Trinity, I have before shewed. Here let mee adde further a Cabalisticall proofe, gathered from the Hebrew word ברא, which signifies the act of creation, and consists of three Hebrew letters, which are III.

the first letters of the three Hebrew words בן אב and רוח, which signifie the Father, the Son, and the Spirit: And therefore if the Caballisticall art be of any credit, this act of creating is the work of all the three persons, the Father, the Son, and the holy Spirit, one and the same God.

IV. V. The two last words, שמים and ארץ, *the heaven and the earth*, do here signifie (as I have noted before) the highest heaven, and the earth which was without forme and void, that is, the rude masse and common matter of the visible world. Some learned men do by *heaven* and *earth* understand the whole world, in the same sense as the words are, Chapt. 2. 1. By *heaven*, they conceive the highest heaven, the visible starry heaven, and the whole firmament of the aire to be meant: by *earth*, the lowest globe of the earth, which hath the sea intermingled with it; and by *creating*, they understand the whole worke of creation in generall, and not that first speciall act, by which God made the highest heavens, and the rude masse and matter of the visible world onely. The main reason which they have to prove this, is drawn from the Hebrew Articles את, which is joyned with שמים, and ה, which is prefixed before the word ארץ, *earth*. The first of which Articles consists of the first and last letter of the Hebrew Alphabet, and so implies an universall comprehension of all things, which were created both the first and the last. The other, to wit, ה, is of plaine demonstration, and sheweth that this heaven and earth, as they now stand, are said to be created here in these words. But this exposition is plainly overthrown by the Text it selfe, and the reason answered without any difficulty: First, the act of creation spoken of and intended in this Verse, is that which was performed in the beginning, that is, in the first moment of time, so the Text affirmes: but the whole world, and all creatures in heaven and earth were not made in the first moment of time, nor in the first day, but in sixe daies; therefore the whole world is not meant in these words, nor all creatures in heaven and earth. Secondly, if the Article את be of generall comprehension, then each of these words should signifie the whole world; for it is added to each of them, and so the other word should be superfluous in this place. Thirdly, we may safely grant, that these words are of generall comprehension, and yet we need not expound them of any other

other heaven then the higheſt heaven, nor of any other earth then the firſt rude maſſe, out of which the whole viſible world was made, which was *without forme, and void*, as it is teſtified in the next words, Verſe 2. For this heaven did comprehend in it the higheſt heaven, and all the hoſt and inhabitants of it, the Angels, actually. And this earth or rude maſſe did potentially comprehend in it the whole viſible world, which afterwards in the ſixe daies was actually formed out of it: and therefore I take this to be the beſt expoſition, to underſtand by the *heaven*, the higheſt heaven onely where the Angels and bleſſed Saints have their dwelling, together with the hoſt thereof: And by the *earth* to underſtand (as the next Verſe ſheweth) the rude maſſe, out of which God after formed the whole viſible and mutable world, conſiſting of the ſtarry heavens, and of the aire, water, and earth with all things in them. As for them who here by heaven and earth underſtand the whole world, actually formed and made; and them, who underſtand the common ſeed and rude matter of the heavens, both higheſt and inviſible, and alſo the viſible heavens, and the inferiour world; they exclude out of this hiſtory of the creation, the diſtinct and ſpeciall narration of the creation of the higheſt heavens, and of the glorious hoſt thereof, the Angels and ſuper-celeſtiall Spirits, contrary to that which *Moſes* himſelfe plainly teacheth, Chapt. 2. 1. where repeating ſummarily the whole creation in generall, which he had before diſtinctly related, and in all the parts thereof deſcribed in the firſt Chapter, he ſaith, *Thus were the heavens and the earth finiſhed, and all the hoſt of them*, that is, the Angels among the reſt; for they are called the heavenly hoſt, *Luke* 2. 13.

From the words thus expounded, we may gather an excellent deſcription of the firſt ſpeciall act of creation, which is called ſimple and abſolute creation, and of the two particular branches thereof, to wit,

That it is that act of creation, whereby God in the firſt beginning did create, and give the firſt being out of nothing to the higheſt heavens, and to the earth, that is, the firſt rude maſſe and matter of the viſible world.

The parts of this act are two: The firſt is that act of ſimple creation, by which God created out of nothing, and gave a moſt per-

fect glorious being to the higheſt heaven, and to all things therein contained. The ſecond is that act of ſimple creation, by which God gave the firſt imperfect being to that rude earth, the maſſe, which was the common matter, out of which hee formed the whole inferiour, viſible, and mutable world.

In this deſcription of the firſt act of ſimple creation, and of each branch thereof, wee may obſerve foure things: The firſt is the matter both generall and ſpeciall, laid downe in the word *Bara, created.* Secondly, the author of it, God the Father, Sonne, and holy Ghoſt, *Elohim*, three perſons in one God. Thirdly, the time and order of it, *in the beginning*, *Bereſhith*; it was the firſt act, performed in the firſt moment of time. The fourth is the object or effect, to wit, the things created, the *heaven* and the *earth*: The heaven is the object and effect of the firſt particular branch; the earth is the effect of the ſecond. Theſe foure things conſidered both joyntly together, and ſeverally by themſelves, doe afford unto us divers profitable inſtructions, and divers queſtions to be diſcuſſed, worthy of our conſideration.

Firſt, the matter and ſubſtance of this act, is a ſimple and abſolute producing of reall and ſubſtantiall things out of nothing; yea creatures, which of all others were moſt perfect and glorious, to wit, the higheſt heavens, and the glorious Angels the eternall Spirits, which were made and placed there, to ſtand in the ſight and preſence of God. Now this offers to our conſideration an excellent meditation of Gods infinite power and omnipotencie, ſhewing it ſelfe moſt cleerly in this firſt act of creation; for in that God, contrary to the courſe of all other the moſt cunning Artificers, did immediately and abſolutely of himſelfe, and by himſelfe alone create, and make out of nothing in the firſt beginning, the moſt perfect creatures of all, even the higheſt heavens, and the glorious Angels and eternall Spirits; and ſo the firſt act of creation was the moſt perfect and complete act of all. This teacheth us, that God is of himſelfe infinite, omnipotent, and all ſufficient in power and in wiſdome, able to doe all things, and to performe and bring to paſſe by his owne mighty hand, inſtantly, without any help, counſell, or advice of any other, the greateſt, and moſt perfect, and glorious workes which can be done, named, or imagined in heaven and earth. Wee find by experience and reaſon,

Doct. 1. By the creation God is ſeen to be infinitely wiſe, and powerfull.

reason, that all Artificers, before they have in and of themselves skill and power sufficient to bring to passe the workes which belong to their art, doe first practise by the direction of others in smaller matters; and by use and practice grow more skilfull, and so proceed to greater and more perfect workes: and because the most cunning and exquisite workmen in the world are limited in their power and skill to one thing at once, neither can their minds intend, nor their understandings conceive, nor their hands performe all things at once, which are required for the performance of a perfect worke; therefore in every such worke they proceed by time, leasure, and degrees: first, laying a foundation of matter; secondly, forming and framing of every severall part; thirdly, fitly composing of all parts together in one, and so bringing the worke to consummation and perfection. And so God must have done in the creation, if hee had not been infinite in power, and all-sufficient: If his wisdome and power had been limited, he must have begun with smaller workes, and ascended by degrees; and in every worke hee must first have either borrowed matter from others, or made it himselfe for to worke upon. Secondly, he must have fitted the matter, to receive a fit forme. Thirdly, he must have introduced the forme into every part, and have composed all together into one perfect creature: But we see all was contrary; he performed the greatest and most perfect worke at the first, even the most glorious heavens, and the eternall Spirits, which are durable, and abide for ever; therein he set up his glorious throne; and made an habitation for his blessed Saints and Angels. He shewed that he was all-sufficient in himselfe for the greatest worke, because he did performe it of himselfe, before there was any but himselfe, and no creature made to help him. He did not by degrees get his skill, but at the first shewed the best worke, and performed it in an instant: And therefore in this first act of creation, we may see, as in a cleere glasse, the infinite wisdome and omnipotencie of God. This truth is also strongly confirmed by firme proofes from other Scriptures, as *Job* 37.23. *Elihu*, that wise unreproved friend of God, full of the Spirit, doth from this very ground, namely, the wonderfull creation of the heavens and other things, conclude the omnipotencie and infinite wisdome of God, that he is *Shaddai*,

the

the Almighty, All-sufficient, that he is excellent in power and judgement, and that we cannot find him out by reason of his incomprehensible wisdome and power. So also *Job* 38.1. and 40.2. God himselfe doth from the creation of the heavens, and the Angels full of glory, and shouting for joy, and from his making and ordering of all things most wisely prove, that hee himselfe the Creatour is Almighty, one who cannot be instructed nor reproved, and against whom none can contend. And *Job* himselfe, *Job* 42.2. upon the same ground and consideration is moved to confesse, that he knowes God to be able to doe every thing, and that he is infinite in wisdome and knowledge; that no thought can be withholden from him, and that the things of God are too wonderfull for him to know. The Prophet *David* also, *Psal.* 8.1,2. from the consideration of Gods glory, which he hath set above the visible heavens, in the highest heavens; and from the excellent nature of the Angels, weighed with himselfe, doth break out into an admiration of Gods excellent greatnesse, thereby made knowne; and wonders that hee, so mighty a one, should regard poore man at all; who, though the chiefe of visible creatures, is but a worme, and as nothing before God: *Lord*, saith he, *how excellent is thy Name in all the world, who hast set thy glory above the heavens! When I consider the heavens, the worke of thy fingers, I say, Lord, what is man, that thou art mindfull of him, or the son of man that thou visitest him?* And *Psal.* 19.1. *The heavens* (saith he) *declare the glory of God*, that is, the glorious attributes of his omnipotencie and infinite wisdome. And most fully and plainly doth the Apostle *Paul* speak to this purpose in a few words, *Rom.* 1.20. saying, that *the invisible things of God, even his eternall power and Godhead from the creation are cleerly seen, being understood by the things which are made.*

Use 1. Look up to the omnipotencie of the Creatour.

The consideration of which truth serves first to incite us, and also direct us, to make a right and profitable use of Gods first act of creation, by putting us in mind, that it is not enough for us in reading the history of it, to think of it only as of some great work, and to content our selves with the bare and naked understanding and remembrance of the glorious heavens and Angels, thereby created and made; but that we all ought, by meditating upon the excellency and absolute perfection of that first worke above the rest which followed, to be lifted up unto that further meditation

of

of the omnipotencie and infinite wiſdome of God, and of his power and ability to doe all things, and to bring into perfect being any moſt excellent worke at his pleaſure, whenſoever he will; And hereby to be ſtirred up and encouraged to rejoyce more aboundantly in the Lord our Creatour, to reſt more confidently on him, when we have committed our ſelves to his protection, and he hath received us under the ſhadow of his wings, and to hope for all bleſſings which he hath promiſed; and for the performance of all his promiſes in due time and ſeaſon, without hinderance or reſiſtance of any power. As all created things were made for ſome end, and whatſoever is not fit to ſerve for ſome ſpeciall end is a meer vanity; ſo the knowledge of things, without the knowledge of the end and uſe of them, is a vaine notion ſwimming in the braine: and therefore the maine thing which we ought to drive at in ſeeking the profitable knowledge of things, is to know and underſtand the ſpeciall uſe of them. Now Gods creating of the higheſt heavens, and the hoſt of them in glorious perfection by himſelfe alone, in the firſt act of creation in the beginning, doth ſerve moſt properly, naturally, and neceſſarily to ſhew the infinite wiſdome and omnipotencie of God the Creatour (as is before proved) that we ſeeing therein theſe divine attributes of God, as in a glaſſe, may rejoyce in him, and reſt ſecurely on his promiſes, knowing that he will performe and fulfill his word, and none can reſiſt him: Wherefore let us ſtudy to make this right uſe, that our knowledge may be ſound and ſaving, and may bring us on to ſalvation.

To rejoyce and reſt in him.

Secondly, this may juſtly ſmite our hearts, and make us aſhamed of our owne dulneſſe and negligence in this point, in that we all, or the moſt part of us have ſo often read, heard, remembred, and underſtood in reading and hearing the Word of God, this great worke of creating the heavens and heavenly hoſt, and have beleeved it, and ſpoken of it, and ſo have paſſed it over, without ſeeing, beholding, and conſidering in it the wiſdome, power, and glory of God. Alas, there be few amongſt us, who have taken care to look ſo farre into the end and uſe of theſe things of God; and that is the cauſe, that ſcience abounds without conſcience, and much knowledge goeth alone without any ſound or ſincere practiſe. O let us be throughly aſhamed of our negligence in the

Uſe 2. Bewaile the contrary negligence.

times

times past, which is too much indeed; and let us labour to redeem the time hereafter by double diligence, studying to see Gods glory in those great workes; and seeing, to admire his wisdome, and to adore his heavenly Majesty.

Use 3. Checks all Atheisticall thoughts of Gods power.

Thirdly, Gods truth in this doctrine beleeved and embraced, is a strong Antidote against all Atheisticall thoughts, which possesse the hearts of divers dull and carnall people, who cannot conceive thoroughly, nor fully beleeve, but often doubt of Gods omnipotencie and ability, to create in a moment out of meere nothing most perfect and glorious creatures, such as are Angels and blessed spirits, and the heaven of heavens. Such doubts are the cause that they cannot beleeve in God, rest on his power, and be confident in him in cases of extremity, when the whole world seems to be against them, and all outward helps faile. If they did but discerne the power of God, by the first simple act of creation, they might know and beleeve, that hee out of nothing can raise more help then they can desire or stand in need of in their greatest extremities.

Doct. 2. The three persons are equal

Secondly, in that here in the first act of creation, performed in the first beginning of all things, and in the first moment of time, God the Creatour is described by the name *Elohim*, which signifies a plurality of persons in the unity of essence (as I have before proved) and this act is ascribed to all the three persons equally in one and the same word: Hence we may gather a necessary doctrine concerning the consubstantiality, equality, and eternity of all the three persons in the sacred Trinity, to wit, That the three persons, the Father, the Son, and the holy Ghost are all co-eternall, and without beginning, all equall among themselves, and consubstantiall, of the same undivided nature and substance, three persons distinct in one infinite eternall Jehovah. For plaine reason tells us, that whatsoever had no being given to it, in or after the first beginning of creatures, but was, and had a being already in the first beginning, and before any thing was made, yea, was the authour and maker of the first worke of all; that must needs be of absolute eternity, every way eternall, without any beginning or end at all. Now such are all the three persons in the blessed Trinity, they all by this word (*Elohim*) are shewed to be equall in the first act of creation; and so to be before the first beginning of all things,

things, as the authour and cause before the worke and effect, they all are declared to be one and the same singular God and undivided essence: and therefore this Doctrine doth hence truly arise. I need not here againe stand upon further proofe of it; for that I have done aboundantly already, in expounding the Doctrine of the Trinity.

Onely the consideration of this truth may serve first to convince all Heretickes of horrible errour and blasphemy, who deny either the Creatour of the world to be the true God; or the Son, and the Spirit to be equall, co-eternall, and of the same substance with the Father; as the Arians and others did. Behold here the blasphemous fictions of these men cut off before they shoot forth, and rooted up before they were sowne, by this first act of creation, as it is here described by the Spirit of God: and therefore let us hate and abhorre all such dreames and fictions, as most monstrous and unnaturall, damned in Gods booke, from the first words of the history of the first creation. *Use* 1. Against Antitrinitaries.

Secondly, let us even from this furthest ground fetch the all-sufficiencie of our Mediatour and Redeemer Christ, and the efficacie and perfection of his full satisfaction, that we may rest on him confidently without scruple, feare, or doubting. As also the infinite power of the Spirit, that we may rest in his strength for perseverance. If the Son Christ, or the Spirit were inferiour Gods, and of an inferiour nature, not infinite nor co-eternall with the Father, men might have some colour of diffidence, and some cause to doubt of sufficient satisfaction, redemption, and stedfast perseverance. But here we see the contrary, that the Son is *the Word, by whom all things were made*; and the Son and Spirit one the same God and Creatour with the Father; and the Spirit as he is in the regenerate, is *greater* every way then he that is in the world, 1 *John* 4. therefore let us comfort our selves in the all-sufficiencie of Christ for full redemption, and of the Spirit for sanctification and perseverance. *Use* 2. Trust in Christ, & the holy Spirit. John 1.

Thirdly, in that here the first act of creation, even the creation of the highest heavens with the host of them, and of the common matter of the visible world out of nothing, is said to be performed in the beginning, that is, in the first part or moment of time: The time, *In the beginning.*

time. Hence some profitable Doctrines arise, and here some questions offer themselves to be discussed.

Doctr. The world, and all in it, had a beginning.

First, we here are taught, That the whole world, and all things therein, even the highest and most durable heavens, and the first matter of the visible world had a beginning, and were not from all eternity, as some Heathen Philosophers imagined. This Doctrine, as it is plainly affirmed in this Text, which alone is proofe sufficient; so other Scriptures doe abundantly prove and confirme it: *John* 17.24. our Saviour saith, that God the Father loved him *before the foundation of the world. Ephes.*1.4. the Apostle saith, that God hath chosen us in Christ *before the foundation of the world:* And 1 *Pet.*1.20. it is said, that Christ was ordained *before the foundation of the world:* And *Prov.*8.23. the Wisdome of God saith, *I was set up from everlasting, before the earth was, or ever the heavens were prepared.* These and such other Scriptures, which mention things before the first beginning and foundation of the world, doe most evidently shew, that neither the world, nor any part thereof was from eternity; but with time, and in time began. And if this be not sufficient to satisfie Atheists, who refuse to beleeve God or his Word, naturall reason it selfe is able to prove it against them, by their owne Principles which they grant.

*Reas.*1. First, they acknowledge, that whatsoever is corruptible or mutable by nature, must needs have a beginning, and cannot be eternall: Now it is manifest, that the whole world, and all things therein, are by nature corruptible, and changeable; and whatsoever therein is constant, unchangeable and incorruptible, it is so, not by any naturall power in it selfe, but of the free grace of God in Christ. The Angels, the most glorious creatures, and the spirits and soules of men, which are created of nothing, they are changeable by nature, as appeares by the fall of the Divell, and mans fall and corruption: and therefore it is said, that *hee charged his Angels with folly*, to wit, them that did fall; and to the rest which stand he added light, even supernaturall light of his sanctifying Spirit, *Job* 5. And although the wisest of the Heathen Philosophers did gather from the constant course of the visible heavens and the starres, that the heavens were incorruptible and unchangeable;

changeable; yet experience hath taught the contrary, and it is found by long obſervation of Aſtronomers, that there are many fixed ſtarres, and ſtrange comets or blazing ſtarres, generated in the heavens farre above the Moon, which appeare for a time, and after doe vaniſh away, as the late blazing ſtarre, *in Anno* 1618. was found to be by certaine demonſtration. But for the inferiour Elements under heaven, and the creatures therein; every eye ſees them to be in daily change and alteration, and to have no conſtancie in them: Therefore the world is not from all eternity.

Secondly, that which is eternall, hath no cauſe ſubſiſting before it; nor any ſuperiour to over-rule, order, and diſpoſe it, but is abſolute of it ſelfe: And that which hath ſuch a preceding and ſuperiour cauſe, authour, and diſpoſer, muſt needs have and receive a beginning from another. Now ſuch is the world, and all things therein; the world, and the whole courſe of it is over-ruled and diſpoſed by God, as every eye may ſee: For whereas it is the nature of Summer to be hot, when the Sunne, which is the fountain and cauſe of light and heat, is moſt preſent with us; God, at his pleaſure, for the ſins of men, doth turne our Summers heats into cold Winter ſtormes, and doth drown our Harveſts with immoderate raine, in the midſt of the dry ſcorching dog-daies, as we have found of late yeares: So hee makes fruitfull lands barren, when they are beſt tilled; and the barren wilderneſſe hee turnes into a fruitfull field, and the deſart into ſprings of water. Alſo daily experience doth teach us, that things which naturally ſerve for health, are ſometimes turned to poyſon; that which enricheth one, doth impoveriſh another: and that which hurteth one, doth help another. All which ſhew, that God over-rules the world, and that all things are under his hand, and he is the ſupreme cauſe and diſpoſer of all: Yea, if we obſerve all parts of the world, we ſhall ſee, that the earth and the ſea are ruled much by the heavens, and the heavens are moved by ſome ſuperiour power: Therefore the world is not eternall, without cauſe or beginning. *Reaſ. 2.* *Pſal. 107.*

Theſe and ſuch arguments and experiments convinced the Heathen Philoſophers and Poets, and forced them to confeſſe, that the world was not eternall; but made in the beginning of time, as appeares in *Hermes*, *Triſmegiſtos*, *Pythagoras*, *Plato*, *Orpheus*,

pheus, Sophocles, Homer, and others. And even *Aristotle* himselfe, though he affirmed stiffely the worlds eternity, and did oppose the fictions of *Plato* and others, concerning the making of the world of a matter which was before existing, and without beginning; yet at length he was forced to confesse, and doth in divers of his bookes, that God is the authour and preserver of the whole universall world, as appeares *lib. de mundo, & lib. 2. de gener. & corr.*

Use 1. Love not the world, being so movable.

This admonisheth us, not to set our hearts on the world, nor content our soules with such things as are therein; but to looke up higher to a better portion, if we desire full satisfaction, and true contentment and felicity indeed. He that builds on a foundation, which of it selfe may faile, and needs a supporter it selfe, he can never dwell safely and securely, but in continuall feare, that his house will fall on his head; neither can he sleep in peace, till he hath laid a deeper and surer foundation under that. Now here we see the world is a moveable foundation, it was not from eternity, but had a beginning; and the being of it hangs on an higher cause, even God: And therefore let us not set our hearts on the world, nor make it our portion; but looke up to God, and set our affections on him, and seeke to him to be our portion: for he onely can fill our soules, and he is, and hath been, and shall be for ever the same; and in him is no variablenesse, nor shadow of turning.

Use 2. Arme against Atheisme.

Secondly, this truth serves to arme us against all temptations of Sathan, and all cunning sophistications of Atheists, which tend to shake our faith in this point of the worlds beginning; and to make us thinke, that the world hath been from all eternity, we have here a sure foundation from Gods infallible Word, and strong reasons also to confirme our hearts in this doctrine: and therefore let no cavills of opposers trouble our hearts: Yea, that we may more cleerly see, and more firmly beleeve this truth without doubting, I will briefly shew the weaknesse of the best arguments, which are brought to the contrary; and so will remove those clouds and mists out of the way, which seem to eclipse the truth.

As in some Objections answered.

Object. 1. The most weighty Objections are gathered from Scripture termes and phrases: as for example, from the name which the Scripture giveth to the world, and the ages thereof, to wit, αἰῶνας,

αἰῶνας, which comes of ἀεὶ and ὤν, and signifies *a being alwaies*: for so the world is called, *Heb.*11.3. Also 2 *Tim.*1.9. and *Tit.*1.2. the times of the world are called χρόνων αἰωνίων, *everlasting times*, as the Greek words signifie.

The word αἰώνιον, *everlasting*, is two waies taken in Scripture, and in humane writings also: First, it signifies an *eternall being*, without beginning or end, even a being before and after all times; and so God onely is called αἰώνιος, *everlasting*, 1 *Tim.*6. 16. and the Spirit is called αἰώνιον, *eternall*, *Heb.*9.14. *Answ.*

Secondly, this word signifies *a being in all times*, from the first beginning to the last end of time, but no more, not before nor after; and thus the world, and the ages thereof are called *everlasting*, αἰώνια. The places objected prove this sense; because in them the Apostle sheweth, that these everlasting times had something going before them, and were but times which have a beginning and end: And therefore these objected places make much for this doctrine, and not against it.

The Objections of *Aristotle* are drawne, 1. from incorruptibility, which he imagined to be in the heavens: 2. from this, that the world was not generated nor made of any pre-existent matter, neither could be brought into being, by any naturall generation: 3. from the eternity of motion, which he thought to prove by this, That no motion can be found in nature, but hath another motion going before it. *Object.*2.

All these may easily be answered: for first, the heavens are *corruptible* by nature, and the visible heavens shall perish: and that the highest heavens are *incorruptible*, it is not by power of their nature, but of the will of God, preserving them. *Answ.*

Secondly, though the world was not made of matter pre-existent, nor by naturall generation; yet it may have a beginning *supernaturall*, being created miraculously of nothing by Gods omnipotent hand, as all miraculous things are done, which nevertheless are not eternall, nor endure for ever.

Thirdly, though in naturall things we find no motion, which hath not another motion going before it; yet it is not so in the creation, which was a worke farre above the course of nature: so that these Objections are of no force to disprove this doctrine. All that *Aristotle* with his subtle wit could devise, was nothing but

this, That the world was not made by the course of nature, neither did come into being by naturall generation, nor was framed out of an eternall masse of matter, as *Plato* and other Philosophers dreamed. Also that there was no time before the world, neither shall there be any time, wherein the world shall not be; and that the world is as durable, and lasteth as long as all times; all which we grant without feare; and yet it doth not follow that the world is eternall: For that is properly eternall, which never had beginning, neither in time, nor with time, nor before time; but as for time it selfe, it hath a beginning and an end, as I shall shew in the next place: Therefore let us hate and abhorre all Atheisticall dreames of the worlds eternity.

Doctr.2. Time had a beginning.

The second thing which I observe from this word *Bereshith, in the beginning* (which signifieth in this place the first being or moment of time) is this, That time it selfe is but an adjunct, or circumstance of things created, and had a beginning, and shall have an end with the mutable and moveable world. For proofe of this we need seek no further but to the fifth Verse, where it is said, *The evening and the morning were the first day*, that is, time was produced by the Word of God, even the first day together with the things therein created; and so it followes of all the daies of the first weeke, they are said to be made with the workes created in them.

And indeed in reason it must needs be so; because time is nothing else but the continuance of things created and the measure of the motions which are in the created world, a day is the measure of the Suns course from East to West, and round about to the East againe: An houre is the time in which the Sun runs the foure and twentieth part of his dayes motion: A weeke is the space of seven daies, and a yeare the time while the Sun goeth his course through the twelve Signes of the Zodiack; and the whole time of the world consists of yeares moneths and daies. Now all these had a beginning, and have an end; yea, there was no day till light and darknesse were made and distinguished; no moneth nor yeare till the Sunne and the Moon were set in their course: therefore time had a beginning and is not eternall. There were some things before all times and ages of the world, 2 *Tim.* 1.9. *Tit.*1.2.

First,

First, this serves to admonish us, to cast off all vaine thoughts and imaginations of time going before the creation of the world. It is the folly of many, when they reade of the worlds creation but so many thousand yeares ago, to dreame of time before creation, and to question what God did in that time? A witty old man did once answer this question (as Saint *Austin* saith) rather tauntingly then solidly, *viz.* That *God in those times was making an hell for such curious inquisitors:* But the true answer is, there was no time nor any thing to be done in time; but God was only in himselfe most blessed by contemplation of himselfe in absolute eternity, in which there is, neither before nor after, no beginning nor end: For where there was no day nor night, nor haven to move, nor any thing to be measured by time, there could be no time at all. *Use* 1.

Secondly, this truth serves to make us see our owne vanity, and the weakenesse of our owne reason and understanding. Let a man of the strongest braine and wit, and the deepest reach in the world, doe what he can, and strive and straine to the utmost, he shall not by humane reason and capacity conceive, how any thing can be without time. How God could be before the world, when there was no time; or what eternity should be, but a long time without beginning or end. And yet this is Gods truth, as my Text saith, which cannot lye, that time was not till the creation: Let us therefore here learne to see our owne weakenesse, and the short reach of our reason. Let us acknowledge, that while wee have our soules imprisoned in our mortall bodies, looking onely through the narrow grates of our outward senses, we shall never be able to see, or to comprehend things spirituall and eternall so as they are. And let this put us in mind to be humble here, and to rest in hope, that the eternity, and the eternall joyes of heaven are such, as neither *eye hath seen, nor eare heard, nor mans heart conceived:* And let us labour to walke by faith, and not by sight, as the Apostle saith, 2 *Cor.*5.7. So much for the Doctrines. *Use* 2. See thy own weakenesse. 1 Cor.2.9.

There be also two questions which here offer themselves to be discussed: The first is, What time of the yeare the world was created, and which day & moneth were the first of the world; without the knowledge of this we cannot exactly tell how long it is since the world was created. The second is, How long it is since that first

beginning, wherein God created the heavens and the earth: For *Moſes* doth carefully ſet them downe untill his time; and ſo alſo doe the ſucceeding Prophets, which ſheweth, that this knowledge is not to be neglected.

Queſt. 1. For the firſt queſtion: Some hold, that the world was created in September, in the time of the Autumnall equinoctiall. Others, that it was created in the Spring time, and in March, when the day and night are equall, and of one length in all the world. Both theſe opinions are maintained by reaſons and arguments produced out of Gods Word; but the reaſons which are brought to prove the latter opinion, I conceive to be more ſtrong and ſolide: and therefore I doe incline to beleeve, that the world was created in the Spring time, and not in Autumne; and that others may be better confirmed in this truth, I will propound the reaſons on both ſides, and will anſwer the one, and confirme the other.

The world began in the Spring

Argum. 1. The maine Arguments which tend to prove, that the world was created in September, are foure eſpecially: The firſt, becauſe September was from the beginning obſerved and accounted for the firſt moneth of the yeare, both by the Iſraelites and Forefathers, and alſo by the Egyptians and other Nations: For *Exod.* 12.2. it appeares, that March for a ſpeciall reaſon was made the firſt moneth to the Iſraelites; becauſe *in that moneth* they came out of Egypt. And that till then both they and the Egyptians accounted September the firſt moneth.

Anſw. I anſwer, that the Egyptians did erroneouſly begin their yeare in Autumne; and the Iſraelites living with them, did for civill reſpects follow their account: And therefore, when they were to depart out of Egypt, God did both teach and command them the right obſervation in *Abib*, or March, *Exod.* 12.2. and called them to the true ancient and originall forme of beginning the yeare in the Vernall equinoctiall, which is in *Abib*, that is, March: Yea, the Caldeans and Perſians, who were of better credit then the Egyptians, did alwaies from the beginning account March the firſt moneth of the yeare: therefore this Argument is of no force.

Argum. 2. Secondly, they argue, that September was the moneth, wherein the yeare of Reſt, and the yeare of Jubile did begin by Gods appointment,

pointment, as appeares, *Levit.*25.9. for on the tenth day of that moneth, God commanded the Israelites to sound the Trumpet of Jubile in all the land, and so to begin their yeare of Jubile and Release: Therefore that is the true beginning from the creation.

I answer to this two waies: First, that as the yeare of Rest was not the first, but the seventh, and the last of the seven; and the yeare of Jubile was the next year after seven Sabbaths of years: So the Lord did still follow the number of seven, and would have it begin in September; because it was the seventh moneth, and not the first by the order of creation. Secondly, the moneth of September, when all the fruit is taken from the ground, and men begin to sow and plant for the next yeare, is the fittest time for to begin the yeare of Rest, and of Jubile, wherein every man was to re-enter into his land which he had sold, as appeares, Vers. 10,11. and this was the cause of beginning in September; not because it was the first moneth of the world, and of the yeare, reckoned from the creation: but because it was the fittest for men to give up the land empty to the owners, when they had gathered in the corne and fruit, and cleared the ground: and so this Argument is of no force. *Answ.*

Thirdly, they argue, That the time wherein all things naturally come to perfection, is most likely to be the time, wherein God created the world, and all things therein perfect in their kind, and that is Autumne and September, as experience teacheth: Therefore it is most likely to be the first moneth from the creation. *Argum.*3.

This Argument is divers waies defective: First, the state of the world in the creation, was far different from that state of things which now is ever since mans fall and corruption: Then all times were both Spring and Harvest, and trees did both blossome and beare perfect fruit at all times of the yeare: Therefore no certaine Argument can arise from this ground. Secondly, if any time be more perfect then another, and retaine perfection from the creation, it is most likely to be the Spring time; for in the Spring all things begin to revive, and shoot forth of the earth, as they did in the creation: then are the fields most fresh and green, and full of beautifull flowers, as in the state of innocency. And as for Summer and Harvest, they doe but ripen things which the *Answ.*

Spring hath quickened and nourished, and hasten them to corruption, and not to perfection, causing them to die and wither: Yea verily, if the earth had not been cursed for mans sin, it would now bring forth in the Spring not onely flowers, and blossomes, and Spring fruits; but also all other kinds of fruit: Therefore this is a weak Argument.

Argum. 4. As for their fourth Argument, which is Cabalisticall, drawne from the Hebrew word בחשרי, which signifieth, *in September*; agreeing with בראשית, which signifieth, *in the beginning*, in the same letters, I have answered it before, and shewed that they differ in one letter, to wit (א,) and therefore it is but a fallacie.

Answ.

But now for the beginning of the yeare naturally in the moneth of March, which is called by the Hebrewes *Abib* and *Nisan*, as being the moneth in which the world was created, and that the world was created in the Vernall equinoctiall, when day and night were equall in all the world, divers of the Ancients affirme and hold, as *Athanasius*, *Ambrose*, *Theodoret*, *Cyril*, *Damascene*, *Beda*, and others; and with them many judicious and learned Divines of later times doe concurre, as *Junius*, *Polanus*, and others: Their reasons are very strong, forcible, and convincing, which cannot be gain-said.

Argum. 1. First, they prove it out of the Scriptures, *Gen.* 8. 13. where that moneth is called *the first of the yeare*, by account from the creation, wherein the waters were dried up from the earth; and it began to bring forth fruit for *Noah*, and the creatures with him: so that in the next moneth there was food for him & the creatures, and birds and beasts began to breed and multiply in the earth. Now that could not be in September and October, when the fruits and herbes begin to decay and wither. Certainly, *Noah* turned not out the creatures against Winter to seek food from the earth; that was no time to breed abundantly. It is March, wherein the earth begins to bring forth; and April, the second moneth, is that wherein the creatures, comming out of the Arke, might find grasse, herbes, and other food; and *Noah* might sow and plant against Summer and Harvest: Therefore undoubtedly March is the first moneth from the creation.

Argum. 2. Secondly, they prove it from *Exod.* 12. 2. where God recalls the Israelites

Israelites from the Egyptian observation, to the old beginning of the yeare from the creation; and to account *Abib*, or March, the first moneth, as the Text sheweth.

Thirdly, the Spring time is every way fittest for the beginning of the world, and of the naturall yeare: then things begin to flourish in all the earth, as they did in the creation; then is the aire most temperate and healthfull for the bodies of men, as it was in the creation; then day and night are equall in all the world, and the daies begin to grow longer then the night in the country of Eden and Babylonia, which was the place of Paradise, where *Adam* was created. But in September, daies begin to shorten, and all herbes to wither, and fruits to fall from the trees: Therefore March is the fittest moneth for the time of the creation. *Argum.3.*

Fourthly, the Caldeans, Persians, and all cunning Astronomers did by their art and skill discerne, and by tradition from the first fathers were taught, that March was the first moneth of the year, and that in the Spring time the world was created. *Argum.4.*

To these let me adde one Argument more, drawne from the incarnation and passion of Christ: For it is most likely, that the moneth, in which God appointed Christ to be incarnate by conception in the wombe of the Virgin, and also to suffer for the worlds redemption, was the moneth and season of the yeare, in which the world was created: For so the time, in which God sent forth his Son, made of a woman, and made under the Law, and to redeem them that were under the Law, comes to be *the fulnesse of time*, as the Apostle calls it, *Galat.*4.4. Now this was the moneth of March: for Christ being borne on the shortest day of the yeare (as Saint *Austen* and the Ancients, who lived within a few ages after Christ, by tradition had learned, and did teach) must needs be conceived in March, nine moneths before, in the Vernall equinoctiall. And in the same moneth hee suffered for our redemption; and rising from death, triumphed over death, the Divell, and all the powers of darknesse; even at the time of the Passover (as the Gospel testifieth) which feast was kept in the *first moneth Abib*, *Exod.*12.2. and 13.4. that is, in March, as all confesse. And so we see Gods performing of his promise in the fulnesse of time, was his keeping of his word to a day, giving Christ to be conceived in the very day of the yeare, wherein he was pro- *Argum.5.* *August. in serm. de natal. Dom.*

mised to our first parents, and to suffer for *Adams* sinne in the same day of the weeke, and of the moneth, in which *Adam* was made, and marr'd by sin (as some of the learned Fathers have observed.) Even as he delivered Israel out of Egypt, at the end of 430. yeares, *on the selfe same day*, when the terme of yeares was accomplished, *Exod.* 12. 41. Therefore I conceive that the time of the creation, and of the fall of our first Parents, and of the first promise of Christ, was in the same first moneth, in which he was conceived, and also perfected mans redemption, that is, in *Abib*, the moneth of March; and so he was sent forth *in fulnesse of time*, as the Apostle saith.

Quest. 2. The second question which ariseth from the word *Beginning*, is about the number of yeares, which have been since the creation: For if there was a beginning of things, in which the world was created, as the Text here sheweth; then there must be a certaine number of yeares since that beginning, which number if we can find out, and prove from Scripture, it will much confirme us in the truth of the creation, and of the whole History of Gods Word. Now about this number of years there is much difference among the learned: but the best computation is that which is grounded on those testimonies of Scripture, which doe most excellently chaine together the holy Chronicle; and by that computation the world was created 3960. yeares before the death of Christ; and the day of *Adams* fall being upon the sixth day of the weeke, even towards the evening of the same day, wherein he was created, was that day 3960. yeares before the day of Christs death, which also was on the sixth day of the weeke, in the same moneth of the yeare. To confirme us in this truth, wee have most excellent testimonies of Scripture: First, the age of *Adam*, when he begat *Seth*, counted together with the ages of the succeeding fathers, before the birth of their succeeding sons, make up in all unto the birth of *Noah* from *Adams* creation, 1056. years, *Gen.* 5. and from *Noahs* birth to the Floud, is 600. yeares, that is in all, 1656. yeares, from the Creation to the Floud.

Arphaxad the son of *Shem*, borne two yeares after the Floud, *Gen.* 11. 10. his birth (as the ages of the Fathers from him to *Terah* there reckoned doe shew) was before *Terah's* death 425. yeares. Now the two yeares between his birth and the Floud, together

gether with the said number of 425. being added to the yeares before the Floud, make up from the creation to the death of *Terah*, 2083. yeares. Immediately after *Terah*'s death God called *Abraham*, and removed him out of Charan, into the land of Canaan; but gave him no inheritance therein, but onely promised to give it to him, and his seed for a possession, *Act.* 7.4,5. and that in his seed all the families of the earth should be blessed, *Gen.* 12. 1,2,3. and this promise was 430. *yeares before the Law was given by Moses*, *Galat.* 3.17. which was immediately after the departure of Israel out of Egypt, that is, the fiftieth day after; when they and their fathers, from *Abrahams* first peregrination in Canaan, had sojourned 430. years, *Exod.* 12.40. And from Israels coming out of Egypt, to the building of the Temple, in the fourth yeare of *Solomons* reigne, is 480. yeares, 1 *Kin.* 6.1. from thence, to the death of *Solomon*, is 36. yeares. Then Israel departed from Judah, and continued 390. yeares in their iniquities, *Ezech.* 4.1,2. to the destruction of Jerusalem, and burning of the Temple, 19. yeares after the beginning of the 70. yeares captivity; from the end of which captivity, to Christs death, is seventy sevens of yeares, *Daniel* 9. that is, 490. yeares, all which make 3960. yeares, from the creation. Now from Christs death, which was in the 33. yeare of his age, or 33. after his birth, it is in this present yeare 1623. the full number of 1590. yeares, which being added to 3960. before Christs death, make from the creation 5550. yeares.

Now this computation of yeares, together with the clearing of the former question, may serve

Use 1. Gods providence to be noted and admired.

First, to discover unto us divers waies the admirable providence of God, in that he doth so order all things, that the time of the incarnation of Christ, the second *Adam*, should fall in the same moneth with the creation of the first *Adam*: and the day of redemption from sinne and death, should be the same day of the week, and of the moneth, with the day of *Adams* falling into sin, and bringing all mankind into bondage to hell and death. And that in the holy Scriptures, which were written by holy men of God in severall ages, the true computation of times and yeares should be put upon record, and reserved and kept safe through all ages untill this day, in the midst of so many dangers, and among so many alterations and changes which have happened in the world.

world. Surely, he who is so provident in ordering the circumstance of times, and preserving the records of them, even his holy Oracles, when the Nation of Jewes, to whom they were committed in trust, is cast off, and scattered over all the earth, will much more keep his promises, and fulfill all prophecies and predictions, every one in the set time and season which he hath appointed.

Use 2. Truth of creation and redemption hereby demonstrated.

Secondly, this exact record of times, and of the very moneth of the creation and of the redemption, serves to confirme us in the verity and truth of those things which are written concerning the beginning and creation of the world, and the redemption of mankind by Jesus Christ, comming in the exact fulnesse of time to redeem the world, according to Gods promises; when severall witnesses or writers, who never conferred nor consulted one with another, doe agree in their relations, not only in the maine matters, but in the circumstances of time also; no man can have any least pretence or colour of doubting. And thus doe the writers of the holy Scriptures, who lived in severall ages; they exactly agree in the histories of creation and redemption, even to the circumstances of times, the very daies and moneths wherein they were performed. And therefore let us firmly beleeve them, and rest on the truth of them: for we have sure grounds of beleeving, but not any pretence or colour of doubting.

Use 3. All made for us, and to be used for God.

Thirdly, hereby it is made manifest, that the world being created in time, and onely so long ago as is before shewed, was made onely for us, and for our benefit, who live under time, and not for the eternall God, to adde any good; or any blessednesse to him, who was all-sufficient and most blessed in himselfe from all eternity; and both could, and would have made the world millions of yeares before, if it might have been profitable to himselfe: Wherefore let us hereby be stirred up to use the world as a gift, and as talents given to us by God, to be well imployed, and study to honour him by all worldly things created.

Use 4. Note and admire Gods eternity. Psal. 102. 25, 26.

Fourthly, hereby we may justly be moved to admire the eternity of God, when we see the whole time of the world to be but 5550. yeares, which are before him but as 5. daies and an halfe (For *a thousand yeares with him are but as one day*, 2 *Pet.* 3. 8.) Wherefore, as holy *David*, when hee compared Gods eternity with

with the temporary being of the heavens and the earth, and their inclining to decay and changes, like a *vesture and wearing garment*, did admire Gods infinite and eternall Majesty: So let us all be after the same manner affected with reverence of God, and admiration of his eternity, when we compare the ages of the world, even the longest of them, the thousands of yeares since the creation, to be but as so many daies with the Lord, who liveth and abideth the same for ever.

The fourth thing in this Text is the object and effect of Gods first worke of creation, to wit, *the heavens and the earth.* 4.

First, the *Heavens* come to be considered, together with the creatures here comprehended under that name; and that these things may more plainly appeare to our understanding, we must first search and sift out the true sense and signification of the word (*Heaven*) in this Text, and then come to the instructions which doe thence naturally arise.

The name, by which it hath pleased the Spirit of God in this place to call the *Heavens*, is in the Originall Hebrew שמים, *Shamajim*; concerning the signification and Etymologie whereof, the learned much differ among themselves. Some make it a compound of שם, which signifieth *there*, and מים, which signifieth *waters*; because above in the aire (which is the lowest and neerest heaven) and in the clouds, water is engendered, and in showres distills from thence. Some compound it of אש, which is *fire*, and מים, *waters*; because the heavens seem to be made of both: the Sun, Moon, and Starres resemble fire, and the rest of the heavens resemble calme and still waters. Derivation of the word signifying *Heavens*. 1. 2.

Some derive this name of שמם, which signifies *astonishment*; because if a man doe stedfastly behold and consider either the glory, or the wonderfull height and compasse of the heavens, they are things which will dazle his eyes, and make his heart astonished. 3.

But the best derivation of the word, which is grounded upon the best reasons, is that which some late Writers have observed, to wit, that it is derived of the simple Hebrew word שם, which signifieth *there*, and is never used, but when we speake of being in a place which is remote and distant from us: For as the Hebrew word פה, *here*, signifies the place *present*; so this word שם, 4.

there,

there, signifies a place *remote* and distant from us, and the being of things *there*, in that place. Now the heavens are the utmost and most remote place from the earth, which is set in the middle, and about the center of the round world, and upon which men doe live in this world: Therefore this derivation doth agree very aptly to the heavens.

Secondly, of a place which is most excellent, wee are wont to say, *There, there* is the best being, and in a kind of vehement and affectionate speech, we use to double the word. And heaven is the most excellent place; and therefore the word שמים, which is of the duall number, and signifies as much as *There, there*, or *there* double, is most fitly derived of שם, *there*.

Thirdly, the heavens are divided most properly into two heavens, the *highest heavens*, which is invisible; and the *visible* or lower heaven, which also consists of two parts; the starry and the airie heavens: And all these are divided into two equall parts to all men living on earth. The one is that which wee see in our Hemisphere, and within our Horizon from East to West, and from North to South, above the earth. The other halfe is that which is hid from us by the earth, and is seen by the Antipodes, that is, them who dwell on the other side of the earth, directly opposite to us; and both these parts of the heavens are equally remote and distant from the earth. Moreover, the heavens doe move about two Poles, the North and South Pole: and therefore in many respects the name of the heavens, שמים, is most fitly derived of שם, brought into the forme of the duall number.

Fourthly, this derivation of the name, and the signification of it, doth fitly agree to all things which are called by the name *Heaven*; and is verified in them all, even the highest heaven, the starry heaven, and the superiour regions of the aire; for they are all remote and distant from the earth, and are divided every one into two equall Hemispheres, equally distant from the earth: But in the highest heaven there is neither fire, nor water, nor any mutable Element: and therefore the name שמים, derived of אש, or מים, cannot agree to it at all. And as for the superiour regions of the aire, they are not so glorious, nor so high as to astonish us: and therefore שמים, derived of שם, cannot

agree

agree to them: wherefore the last is the best derivation.

The next thing after the derivation of the word, is the diversitie of significations, which we are to note in the next place; and withall, to shew in what sense it is here used in the Text. Diversity of its significations.

First, this word is used, in a large sense, for that whole space from the upper face of the earth and the sea, to the utmost height of the highest heavens, which comprehends in it the highest, the starry, and the airie heavens; thus the word *Heaven* is to be understood, *Gen.*2.1. and in all other places, where the Spirit of God comprehends the whole world under these two words, *The heavens and the earth.* 1.

Secondly, it is used to signifie more specially either the highest heaven, as *Deut.*26.15. *Looke downe from heaven, the habitation of thy holinesse,* which Saint *Paul* calls the *third heaven,* 2 *Corin.*12.2. Or the starry heaven, as *Gen.*22. *I will multiply thy seed as the starres of heaven:* and *Psal.*19.6. Or the airie regions, wherein birds flie, as *Gen.*1.26. where mention is made of the *foules of heaven.* 2.

Thirdly, the word *Heavens,* by a Metonymie of the cause for the effect, and of the subject, is used in Scripture to signifie foure things: First, God the possessour of the heavens, whose glorious Majestie doth dwell in the highest heaven, as *Dan.*4.26. where *the heavens* are said to *reigne,* that is, the God of heaven: And *Luk.* 15.18. *I have sinned against heaven:* and *Matth.*21.25. *Was the baptisme of* John *from heaven, or of men?* Secondly, the Angels and blessed Spirits, which dwell in the highest heaven, as *Job* 15.15. *The heavens are not cleane in his sight:* and *Psal.*89.6. and 69.35. where the *heavens* are said to *praise God,* that is, the Angels and Saints. Thirdly, the Church militant, which is a congregation of people *written in heaven,* begotten from above of heavenly seed, and whose hope, reward, and triumph is in heaven, as *Dan.*8.10. the armies of the faithfull are called *the host of heaven:* And so in the Prophets and the Revelation, *Heaven* signifies the true holy Church; and the *Earth* signifies earthly men of the world. Fourthly, the clouds in the aire, and in the face of heaven, as *Levit.*26.19. *I will make your heaven as iron,* that is, the clouds; insomuch that they shall yeeld no raine. Foure things signified by Heavens. 3. 1 2 3. 4.

Now here in this Text is meant (as I have before touched) the *highest heaven,* as it is distinct from the rude masse, without forme, which

which is here called *Earth*, which was the common matter of the ſtarry and airie heavens, and of all the viſible world, as appeares in the next Verſes. And under this name here the Angels, who were the hoſt and inhabitants of the higheſt heavens, are comprehended: For as the word *Jeruſalem* is often uſed in the Prophets, to ſignifie the people and inhabitants, together with the citie and place; ſo here the word *Heaven*, ſignifies not the bare place and body of the higheſt heaven, but the place, with all the hoſt and inhabitants of it, the Angels. As for the viſible ſtarry heavens, which are the light of the inferiour world and the airie heaven called the firmament, they can in no caſe be here underſtood: for they were made out of the rude maſſe, without forme, called *Earth*, and oppoſed to heaven in my Text.

From the word thus expounded, I come to the inſtructions: For whereas ſome doubt, whether there be any heaven beſides the viſible ſtarry heaven; where thoſe heavens are, and whether they were created, this Text doth cleare the doubt; and ſheweth, that there is an heaven which farre exceeds the heavens which are ſeen, in all glory and excellency: For here *Moſes* ſpeakes of an heaven created in the beginning, with or before the common maſſe, out of which the Sunne, Moone, and Starres, and all the viſible heavens and world were made: Yea, in that this heaven was created out of nothing, and had not a being given it out of the rude maſſe, without forme, out of which God made all the viſible world (as the Text here ſaith) this doth imply, that they have a more excellent being, of another kind, farre better then all that is ſeen, and above, and without the compaſſe of the viſible heavens; ſo that hence theſe Doctrines ariſe: 1. That there are ſuch heavens: 2. That this heaven is not God, but a place created by God: 3. That it is above the viſible heavens: 4. That it is moſt large and ample; and yet not infinite, nor every where, as God is: 5. That it is a place moſt excellent and glorious, free from corruption, excelling and exceeding the naturall knowledge, reach, and apprehenſion of men.

Doctr. 1. Firſt, we here learne, That, beſides the viſible ſtarry heavens, which were made out of the firſt rude deformed earth, there are heavens created out of nothing, in the firſt beginning of the creation: And this is confirmed by thoſe Scriptures, which ſpeak expreſly

preſly of the *Heaven of heavens*, that is, an heaven beſides theſe viſible heavens, as *Deut.*10.14. 1 *Kings* 8.27. *Pſal.*68.33. and 115.16. Alſo by thoſe Scriptures, which mention an heaven, in which Gods glorious Majeſty is ſaid to *dwell*; and the holy Angels, which cannot be the ſtarry viſible heavens, as *Deut.*26.15. 1 *Kings* 8.30. and *Mat.*18.10. Yea, the holy Apoſtle puts all out of doubt, 2 *Cor.*12.2. where he calls this *the third heaven.*

That this higheſt heaven is not God, but a place created by God; for here it is ſaid, that *God created* this heaven: Some thought that there was no place above the Spheres of heaven; but that there God is all in all, and that there all things are in God, and ſubſiſt in him. Their ground is that ſpeech of the Apoſtle, 1 *Corinth.*15. that God ſhall be *all in all.* But that ſhewes the contrarie, that God is in all, not that all things are or ſhalbe, and ſubſiſt in God, as in a place. Againe, this ſhewes not the place, but the ſtate of the bleſſed, that they ſhall immediately injoy God without a Mediatour. Now, that the higheſt heaven is not God, divers reaſons ſhew: Firſt, it is Gods *throne*, *Iſa.*66.1 *Deut.*26.15. therefore not God himſelfe. Secondly, it cannot *containe* God; but he is infinite, and farre without the compaſſe of it, 1 *Kings* 8.27. Thirdly, God is every where; but this heaven is not ſo, it is onely *above*, not in the viſible world. Fourthly, it is ſuch a bodily ſubſtance, as can containe *glorified bodies*, as the body of Chriſt, *Enoch*, and *Eliah.* It comprehends the viſible heavens within the compaſſe of it: But God is a ſpirit. *Doctr.*2.

That it is not God, but his creature, and his workmanſhip; and that he hath the diſpoſing of it, as his creature, appeares, *Gen.*2.1. *Heb.*11.10. *Pſal.*115.16.

That this heaven is above the viſible heavens, divers Scriptures teſtifie: For it is called *Heaven above*, where Jehovah is, *Deut.*4.39. *Joſ.*2.11. that is, above all the viſible world. Into this heaven our Saviour is ſaid to be *taken up on high*, when he aſcended *Luke* 24.51. Yea, he is ſaid to aſcend up *farre above all the viſible heavens*, *Epheſ.*4.10. *Doctr.*3.

Fourthly, that this heaven is a moſt ample and large place, may eaſily be gathered and proved from this, That it was made diſtinct from the earth, which was the matter of the whole viſible world; and doth ſubſiſt above, and without the compaſſe both of the maſſe, *Doctr.*4.

masse, and of all things which were made of it; and so comprehends them within the large compasse of it. And our Saviour intimates so much, where he affirmes, that in it are *many mansions*, *John* 14.2,3. Also the Psalmist, *Psal.*68.5. where hee calls this heaven ערבות, which signifies *faire, and large spacious plaines:* And yet it is not infinite, nor every where; for God fills it and the earth also, and it is not able to containe him, 1 *Kings* 8.27.

*Doctr.*5. The fifth instruction is, That the highest heaven is a place most glorious and excellent, free from all corruption, and full of glorious light, farre surpassing our fraile imagination, and the reach of mans naturall understanding. The very signification of the name shewes that it is farre remote from our sight, conceipt, and apprehension. And that rule in Philosophy proves, that it is free from alteration and corruption, to wit, That those things onely are changeable, and may be corrupted, and turned into their first matter, which are made of a common matter, capable of divers formes. But things which have no part of any such matter in them, are incorruptible, and unchangeable, free from alterations incident to inferiour things. Now such are these heavens discovered to be in my Text: For they were made absolutely of nothing, with, or before the first common matter of the visible world: Yea, in the next words the Spirit of God doth distinguish the rude masse from these heavens, by this, that it was full of darkenesse, and without forme, and void; which implies, that these heavens were farre different, that is, full of beauty, forme, and light. And other Scriptures fully confirme this: First, by the names, by which this heaven is called, and by the excellent things which are spoken of it; for it is called *the Heaven of heavens*, that is, the heaven farre above all heavens in glory and excellency, *Deut.*10.14. and 1 *Kings* 8.27. and *Psal.* 68. 34. *The Heaven of heavens* everlasting, so much the Hebrew word קדם, doth intimate. And Saint *Paul*, who was rapt up into this heaven, was so astonished with the glory of it, that he knew not whether he was *in the body or out of the body:* there he heard words, which it was not lawfull to utter; and the sight thereof was such a cause of glorying, that he was afterwards in danger thereby to be *too much exalted*, and had need to be buffetted by the Angell of Sathan for his humiliation, to keep him from excessive boasting, 2 *Cor.*12.

Excellencie of heaven.

2 *Cor.*12. And the ſame Apoſtle calls the inheritance therein reſerved for the elect, the *inheritance of the Saints in light*, *Coloſ.*1.12. and he ſaith of God, who dwels there by his glory, that he dwels in *light, which none can approach unto*, 1 *Tim.*6.16. which teſtimonies, with many other which might be cited, fully prove the glory and excellency of this heaven. Beſides, we have many Arguments to this purpoſe.

The firſt is drawne from the proper *efficient cauſe* of this heaven: For it is moſt certaine, that the place and city which hath God only for the builder & maker of it; & in the building whereof God hath ſhewed ſuch admirable divine wiſdome, that it more ſpecially is called his worke and building, muſt needs be moſt excellent and glorious. Now ſuch is the higheſt heaven, it is called the *citie, whoſe builder and maker is God*, *Heb.*11.10. that is, the city which God builded alone as his maſter-piece, for his owne purpoſe, to ſhew therein his glorious wiſdome and art, as the word τεχνίτης there uſed doth ſignifie. Yea, it is ſaid to have *foundations*, that is, to be ſo firmly built, that it can never faile, but ſtand ſtedfaſt for ever, world without end: Therefore it is a moſt glorious place. *Reaſon* 1.

A ſecond Argument is drawne from the *proper inhabitants* of theſe heavens: For in all reaſon, and by the courſe of nature, that is the beſt place which falls to the ſhare, and is allotted to the beſt inhabitants, by the will and appointment of him, who is the wiſeſt of all, and doth order all things in wiſdome and equity. Now the higheſt heavens are allotted by God to the beſt inhabitants: Firſt, he hath choſen them to be his owne habitation, wherein he delighteth to dwell, not onely by his eſſentiall preſence and power, as he is in all other places, but alſo by his viſible glory, holineſſe, and unſpeakable majeſty. So the Scriptures teſtifie, *Deut.* 26.15. where theſe heavens are called, *the habitation of his holineſſe*. And *Pſal.*113.5. *the high dwelling*, in which God is ſo high above all. And *Iſa.*57.15. and 63.15. *the high and holy place*, *the habitation* of Gods holineſſe and glory; and even eternity, which ſhall never decay. Secondly, God hath appointed this place to be the habitation of his holy Angels, which kept their ſtanding, in which he will have them to dwell, and to behold his glorious face continually, as our Saviour ſaith, *Matth.*18.10. and ſo much is in- *Reaſon* 2.

timated, *Luke* 2.13. where Angels are called the heavenly hoſt. The third ſort of inhabitants, to whom God hath allotted theſe heavens, is the glorified company of his Saints, with Chriſt their head, in whom they are choſen, and brought to ſalvation. Though *Adam* was made after Gods image, yet, by creation, and in the ſtate of naturall uprightneſſe, he was not capable, nor worthy of heavenly glory; that is the proper purchaſe of Chriſt for his elect, and it is the gift of God in Jeſus Chriſt, which he gives only to them who are made in Chriſt the firſt fruits of his creatures, ſons and heires of God. Our Saviour teſtifies ſo much, *Joh.* 14.3. where he ſaith, that *he prepares a place* for his faithfull in that houſe of God: And the holy Apoſtle, *Heb.* 9. where he ſaith, that Chriſt onely *opened the way* into this Holy of holies; and that none can enter thereinto but by him *the way*, and *the doore*. And *Epheſ.* 1.3. he ſaith, that God bleſſeth us with all ſpirituall bleſſings *in heavenly places* in Chriſt. And 1 *Pet.* 1.3,4. we are ſaid to be begotten to a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to the *inheritance incorruptible*, and undefiled, that never fadeth, *reſerved in heaven* for us: wherefore it is manifeſt by the excellency of the inhabitants, being none but God himſelfe, and the elect Angels and Saints, which are moſt neare and deare to God, that this Heaven is a place moſt glorious and excellent.

Reaſon 3. A third Argument may be drawne from the *ſituation* of it: For the higheſt place is ever the beſt by the law and courſe of nature, as our ſenſes doe teach, and we ſee manifeſtly in all knowne parts of the world; and by faith we ought to beleeve, that it is ſo in places beyond our ſight, eſpecially becauſe the Spirit of God in the Scriptures extolls the higheſt places, *Pſal.* 113.5. and *Iſaiah* 57.15. Now the higheſt of all places is the third heaven in ſituation: For Chriſt aſcending up thither, there to remaine, and to make interceſſion for us, *Act.* 3.21. and *Heb.* 9.24. is ſaid to aſcend *farre above all other heavens*, and thoſe heavens are called מרומים, *the high places*, *Pſal.* 148.1. and τὰ ὑψηλὰ, *the higheſt places*, *Epheſ.* 4.8. and *Heb.* 1.3. Therefore they are the moſt excellent and glorious places.

Reaſon 4. The fourth reaſon is drawne from the *excellent things, which are there* laid up in ſtore for the Saints: For the wiſdome of God requires, that he ſhould ſtore up the beſt treaſures and things in the beſt

beſt place; and undoubtedly that place is the beſt, where God layes up in ſtore ſuch treaſures. Now in the higheſt heaven are the beſt treaſures, which *neither ruſt nor moth* can corrupt, *nor theeves* touch with unjuſt hands, *Matth.*6.20. there is the inheritance of the Saints in light, *Coloſ.*1.12. and the incorruptible and undefiled, 1 *Pet.*1 3. There God hath prepared for them that love him *ſuch things* as neither eye hath ſeen, nor eare heard, nor mans heart conceived, 1 *Corin.*2. That is the place of Gods right hand, and of his preſence, where is *fulneſſe of joy, and pleaſures for evermore, Pſal.* 6. Therefore it is the beſt place of all.

Fifthly, that place from *whence every ſupernaturall good and perfect gift doth come*, muſt neceſſarily bee the moſt excellent: and ſuch a place is the higheſt heaven. Chriſt, the ſecond *Adam*, the fountaine of all bleſſings, is ſaid to be *from heaven, heavenly*, 1 *Corinth.*1 5. and to be the bread of life, which *came downe from heaven*, to give life to the world, *John* 5. The calling of men to the participation of all excellent graces, is called the *heavenly calling*, *Hebr.*3.1. The gift of ſupernaturall grace is called the *heavenly gift*, *Heb.*6.4. The ſubſtantiall things ſhadowed out under legall types, are called *heavenly things*, *Heb.*8.5. and the new Jeruſalem, the moſt glorious Church, is called the *heavenly Jeruſalem*, *Hebr.* 12.22. and is ſaid to *come downe from heaven*, *Revel.*21. In a word, every good and perfect gift is ſaid to *come downe from above*, from the father of lights, that is, from heaven, *Jam.*1.17. Therefore this heaven muſt needs be a moſt excellent place. *Reaſon 5.*

Sixthly, the Spirit of God in the Scriptures doth deſcribe and *ſet forth* this Heaven, by all the things which are, or have been *moſt excellent* in this world, and doth make th m but types and ſhadowes of it: as firſt, by the earthly *Paradiſe*, in which God put *Adam* in the ſtate of innocency, which was the ſweeteſt and moſt excellent place that ever was knowne in the world, 2 *Cor.*12.4. by the *hill of Zion*, which was moſt beautiful for ſituation, and the joy of the whole earth, *Heb.*12.22. By *Jeruſalem*, the moſt glorious citie of all the world the place which God choſe to put his Name there, *Gal.*4.26. and by the *Temple* of Jeruſalem, the moſt glorious Sanctuary of God; and the *Holy of holies*, *Pſal.*11.4. and 18.7. *Habak.*2.20. *Heb.*9.12. and 10.9. Therefore this Heaven is moſt excellent. *Reaſon 6.*

Laſtly, that this Heaven is a place of wonderfull *light* and *glory*, and a worke of God, which ſhall never be *changed* or periſh, but *ſtand* and endure for ever; it appeares by the light which hath ſhined from thence, and by the eternity of the things which God hath annexed to it. The light which ſhined from thence on Saint *Paul* at mid-day, did *ſurpaſſe the brightneſſe of the Sun*, *Act.*26.13. And the houſe which the faithfull have there prepared for them, is ſaid to be *eternall in the heavens*, 2 *Corin.*5.1. And the inheritance there reſerved is ſaid to be *immortall*, 1 *Pet.*1.3. and the life which the elect ſhall live there, is called *life eternall*: Therefore it is a moſt bleſſed place.

Object. Now, though ſome Scriptures ſeem to ſpeak to the contrary, that the heavens ſhall *periſh*, as *Pſal.*102.26. and that heaven, as well as earth, ſhall *paſſe away*, *Matth.*24.35. and the heavens ſhall *paſſe away with a noiſe*, 2 *Pet.*3.10. and be burnt with fire:

Anſw. Yet the truth is, they ſpeak not of the higheſt heaven, which was with the Angels created immediately out of nothing; but of the viſible fiery and ſtarry heavens, which were created out of the ſame rude maſſe, the common matter of the aire, water, and earth: They may be burnt, and ſet on fire, and paſſe away; but the higheſt heaven, being not of the ſame common matter, no fire can take hold of it.

Uſe 1. To confute the otherwiſe minded. Now theſe inſtructions concerning this firſt worke of God, the higheſt heavens, ſerve for excellent uſe: Firſt, to diſcover the madneſſe and folly of all them, who either deny the creation of theſe heavens, as *Cajetan*, *Auguſtinus*, *Steuchus*, and other great Popiſh Writers have done; or doe hold this heaven to be nothing elſe but God, or his glorious Majeſty, and light ſhining forth to his creatures. Theſe Doctrines prove the contrary, and declare all ſuch profane conceits to be doting dreames, ever to be abhorred.

Uſe 2. Admire the bounty of God to his choſen. Secondly, they ſhew the admirable free bounty and love of God towards his elect, and his eternall fatherly providence, in that he hath not onely provided ſuch an excellent habitation for them, wherein they may live moſt happy and bleſſed for ever; but alſo made it the firſt of all his creatures and workes. If the Lord had firſt made us, and tryed our obedience how we would ſerve him, before he had made and furniſhed the higheſt heaven, the

the houſe of glory; men might have imagined, that by their own doings they had procured it: But lo, God hath cut off all ſuch vaine conceits, in that he made this firſt, and by ſo doing, ſheweth that it is his love and free bounty, not our merit; it was his providence, not our purchaſe or care for our ſelves: Let us therefore give him the glory and praiſe of a God wonderfull in goodneſſe, free grace, and providence; even from the firſt foundation of the world, creating a place of reſt and glory for us.

Thirdly, in that the higheſt heaven is here diſcovered to be ſo high & excellent a place, ſo full of glory and light, and the proper country of the Saints choſen in Chriſt; this ought, as to reprove us, & make us aſhamed of our immoderate love & affection to worldly things, and of our groveling on the ground, like brute beaſts, and cleaving to the earth, like moles and earth-wormes, and of our negligence in inquiring after heaven, and meditating on this heavenly country: ſo alſo to ſtirre us up to the contrary, and to direct us how to prepare our ſelves for it, by looking and minding high things, and caſting off all earthly clogges, and workes of darkneſſe, and all uncleanneſſe and filthineſſe, and by putting on all holineſſe, and the armour of light. If we were to goe into another country, there to ſpend all our daies, we would be carefull to enquire after, and learne the nature, qualities, faſhions, and language of the country: And ſo let us doe concerning our heavenly country and city, which is above. Let us enquire after heavenly things, faſhion our ſelves to it; and becauſe there is our inheritance and our treaſures, let there our hearts be alſo.

Uſe 3. Be aſhamed of thy earthly mindedneſſe. And prepare for heaven.

Fourthly, ſeeing heaven is ſo high, and ſo excellent and glorious a place and habitation, that man in innocency was neither capable, nor worthy of it, this ſerves to magnifie in our eyes the infinite goodneſſe and admirable bounty of God, who hath given Chriſt to purchaſe for us, being corrupted, and become ſinners by *Adams* fall, a more excellent place, ſtate, and condition, then did belong to us in our beſt naturall being in the ſtate of pure nature. This alſo magnifies the vertue and power of the grace of Chriſt, which hath lifted us up from the valley of darkneſſe, and of the ſhadow of death; and hath advanced us to be heires of a better inheritance then the earthly Paradiſe, even to live and reigne with God in his heavenly Kingdome.

Uſe 4. Be thankfull for this good proviſion.

Use 5. Comfort in all afflictions.

Fifthly, here is matter of singular comfort, and of patience, and hope in all the afflictions, which can befall us here on earth in this vale of misery; when men labour, and strive, and fight for an earthly crowne, and in hope of a glorious victory and triumph, no danger of death doth daunt or dismay them, no pain and griefe of wounds doth discourage them; but the crowne of glory, which we wrestle for, it is incorruptible, and never fadeth: and the Kingdome for which we suffer, is an heavenly Kingdome, and an inheritance reserved in the highest heavens, which is a place more glorious and excellent then any tongue can expresse, or heart of man conceive: And therefore let us be stedfast and unmoveable, never daunted with any danger, nor dismayed with any feare, but comfort our selves, and possesse our soules in patience, knowing and counting, that all the sufferings of this life are *not worthy of the glory which shall be revealed*, and our momentany passions shall bring *a farre more exceeding and eternall weight of glory* in heaven, where a durable substance is stored up for us.

Rom.8.18.

2 Cor.4. 17.

Use 6. Against the Chiliasts.

Let us hence learne to loath and hate also that erroneous opinion which some hold, to wit, that the highest heaven is not ordained to be the habitation of the Saints after the last judgment; but that Christ shall reigne with them here on earth in his bodily presence: a fond conceit, contrary to the expresse Word of God, utterly razed by the former Doctrine.

CHAP. IV.

Of the creation of Angels. Their names. They had a beginning: Reasons and Uses. They were all created by the one true God: with Uses. They were made in the beginning of the world. They are Gods first and best creatures: with the Use. They were made in heaven, and to inhabit heaven: Reasons and Uses. Seven Corollaries or Conclusions concerning the Angels.

I Proceed in the next place to the inhabitants or host of the highest heavens, the Angels, which were by the same Word of God in the beginning created together with them; as appeares, Chapt.2.1. And howbeit they are not here expresly named by *Moses*;

Moſes; yet they are neceſſarily included in this word, אֵת Angels
הַשָּׁמַיִם, *the heavens*, as may eaſily be proved, and made manifeſt comprehended in the name,
by three reaſons: Firſt, the Article ה, is demonſtrative, and *Heavens.*
ſhewes that there is an *Emphaſis* in this word; and the particle
אֵת, conſiſting of the firſt, and laſt letter of the Alphabet, is of 1.
generall comprehenſion, and ſhewes, that by theſe ſpeciall and
moſt glorious heavens, he means all whatſoever was created with
them, and whatſoever was in the creation contained in them,
even all the glorious Angels. Secondly, it is a common and uſu- 2.
all thing in the Scriptures, for the Spirit of God, to ſignifie by
the name of the place, both the place and the inhabitants: as for
example, *Pſal.*147.12. and *Jerem.*4.14. *O Jeruſalem, waſh thine heart.* And *Matth.*23.37. *Jeruſalem, Jeruſalem, that killeſt the Prophets.* In theſe places, by *Jeruſalem* is meant not the city only, but alſo the inhabitants. And ſo the name הַשָּׁמַיִם, *the heavens*, is uſed to ſignifie the *Angels*, which were the created inhabitants of heaven, *Job* 15.15. where it is ſaid, *The heavens are not pure in his ſight*, that is, the Angels, becauſe many of them rebelled, and loſt their habitation, and were ſtained with ſinne. And *Pſal.*89.6. *And the heavens ſhall declare thy wonders, O Lord*, that is, the heavenly hoſt: Therefore by analogy of Scripture, the Angels may here be underſtood. Thirdly, what is here meant by 3.
the *heavens*, *Moſes* himſelfe ſheweth, Chapt.2.1. namely, the heavens and *the hoſt of them*, that is, the Angels, for they are *the hoſt of the higheſt heaven*, and ſo are called, *Luke* 2.13. Therefore undoubtedly the Angels are included in the word *Heavens.*

So then the creation of the Angels coming now the next in order to be handled, I will ſeeke no further for a Text (though there be ſome more plain and expreſſe) but will ground all my Doctrines, concerning the creation and nature of Angels, on this word, taken in that ſenſe which I have here proved; which offers to our conſideration five maine and principall points of inſtruction, unto which all other Doctrines may be reduced, which concerne their nature and creation, and may be as branches comprehended under them.

Firſt, we here learne, that Angels had a *beginning*, and were not Points
from all eternity. Secondly, that God created them, and that concerning them
they were made by that one God and three perſons, here called

Elohim. Thirdly, that they were created in the beginning, as the word *Bereshith*, taken in the most strict sense, signifieth, the first moment of time. Fourthly, that they were created by the first simple act of absolute creation, that is, they were made out of nothing, most perfect and glorious creatures, in an instant. Fifthly, that they were made in and with the highest heavens, and by the law of creation made to inhabit them, as the proper place of their naturall habitation. These are the maine and principall points of Doctrine, which immediately flow from the words. And these, especially the last of them, doth offer to our consideration divers other particular questions, and points of instruction to be handled. As first, seeing they were created in and with the highest heavens, to be the proper inhabitants of them; therefore they are of an heavenly nature, even pure, excellent, and glorious spirits, such as the nature of the place requires, to be suteable inhabitants. And here an occasion is offered to seeke out a true description of Angels, and to enquire after their wisdome, power, and such like properties, wherein they excell, and are like unto God the Creatour, bearing his image. Secondly, hereby are offered to us these points to be handled, and these questions to be discussed, *viz.* That the Angels are of a finite nature, limitted to their places: Also, whether they are circumscribed, and measured by the place in which they are, or rather definitively in it. And whether, and how they move from place to place, and such like.

Thirdly, the most high and large heavens, compassing about the whole visible world, in and with which they were created, to be the host of them; doe import, that the Angels were created many in number, according to the largenesse of the place, and that they are innumerable, more then mans fraile reason can comprehend.

Fourthly, the highest heaven, being their naturall place, in which they were created, Hence a question ariseth, concerning a being in other places; How they come to be out of heaven, their naturall place, and some of them quite banished out of heaven for ever. And here their mutability and fall comes to be handled; and the distinction of them into good and evill Angels. Thus we see in briefe into what a broad field this short Text doth

lead

lead us, and what large scope it gives us to speake of the Angelicall nature, and the heavenly spirits, the first and chiefest of the creatures of God.

That we may better understand these Doctrines, I will first consider the name of Angels, what it signifies, and how we are to take it in this place.

Of their names.

The name, *Angell*, comes of the Greek name ἄγγελος, which signifies a *messenger*, sent forth from some superiour person, or state, to deliver a message, and to declare the mind of him or them that sent him. The Hebrew name, מלאך, which is the name of an Angell in the Old Testament, signifies also a *messenger*; but yet in a more full and large sense: For it signifies such a messenger, as doth not only deliver and declare a message by word of mouth, but also doth act and execute indeed the will of him that sent him, and doth performe his worke injoyned, as a faithfull minister and servant. And hence it is, that the Hebrew word, מלאכה, which is derived of it, and is used for the office and worke of an Angell, signifies in generall any thing which serves for the use and ministery of man. And as the signification, according to the Etymology, is generall and large; so the word is used in the Scriptures, to signifie any messenger or minister sent forth upon a message, or some employment, either from God or men. *Jacobs* messengers which he sent unto *Esau*, *Genes.* 32.3. to worke his peace, are called by the name, מלאכים, *Angels*. And *Num.* 20.14. the messengers which *Moses* sent from Kadesh unto the King of Edom, are so called, and in Greeke translated ἀγγέλους. But when Gods messengers are thereby signified, it hath the name *Jehovah*, or κυρίου, most commonly added to it.

As for the first signification, we let it passe, as a stranger in this place, where we are to discourse of heavenly Angels; and doe take it in the second signification, for the Angels of the Lord. And being so taken, it is still doubtfull, till it be more particularly distinguished: For in this sense it signifies three sorts of Angels, as the learned have well observed.

First of all it signifies, that chiefe and principall messenger and ambassadour of God, his Son Jesus Christ, who was sent forth as God, in the forme and shape of an Angell and Messenger to the fathers,

fathers before his incarnation: And as man, in fulneſſe of time by incarnation, and aſſuming of mans nature into his perſon: For, *Gen.*48.16. by the *Angell which delivered Jacob*, and which he prayeth, may *bleſſe the ſons of Joſeph*, is meant the Lord Chriſt. And in all places, where the Angell which appeared, is called *Jehovah*, or was worſhipped, God the Son is meant, as *Exod.*3. and *Zach.*3. there by the Angell Chriſt is meant, appearing either like an Angell, or in the ſhape of a man, to fore-ſhew his incarnation. So likewiſe, where we reade of the Angell of Gods preſence or face, as *Iſa.*63.9. Or of the *Angell of the Covenant*, as *Malac.*3.1. Or of the Archangell, as 1 *Theſ.*4.16. *Jud.*9. Chriſt is meant.

Secondly, this word is uſed to ſignifie men, by divine inſpiration called, and ſent from God upon ſome ſpeciall meſſage, eſpecially the *meſſage of ſalvation*, as *Job* 33.23. *Judg.*2.1. *Malac.*2.1. and 3.1. and *Revel.*2.& 3.

Thirdly, this word is moſt frequently and commonly uſed, to ſignifie the heavenly ſpirits created by God, to ſtand about his Throne in heaven, to behold his face continually; becauſe they are, as by nature fit, ſo by office ready to be ſent on his meſſage, and to doe his will, as *Gen.*19.1. *Pſal.*103.20. *Matth.*18.10. In this ſenſe we are to take the word in this diſcourſe of the creation of Angels: For though Chriſt be the Angell of God, and the great meſſenger of ſalvation; and Gods miniſters, as they are Gods embaſſadours, ſent by him, are Angels of the Lord: yet they are not Angelicall ſpirits, created in the firſt beginning; they are onely Angels by office and calling, not by nature in the creation. Onely the heavenly ſpirits, whom God hath made at the firſt fit to miniſter, and hath ſince in Chriſt appointed to be miniſtring ſpirits for the good of them, who are choſen to be heires of ſalvation in Chriſt; they are Angels both by nature and office. And they are the proper ſubject of our preſent diſcourſe. I proceed to the Doctrines, which I will proſecute in order, as they ariſe out of this Text.

*Doctr.*1. Angels had a beginning.

Firſt, ſeeing the Angels are included in this word, *the heaven*; hence we may learne, that as the heavens, ſo the Angels, the hoſt of heaven, *had their beginning* with the higheſt heaven, and were not in being from all eternity; which point is farther confirmed by all ſuch Scriptures, as attribute a beginning to all things, and tell

tell us that they are, and subsist not of themselves, but from God, as *Rom.* 11.36. where the Apostle saith, that *of God, and through him, and to him are all things*: and 1 *Cor.* 8.6. But to us there is but one God the Father, *of whom are all things*, and we for him; and one Lord Jesus Christ, by whom are all things. And *Revel.* 4.11. and 10.6. thou Lord hast created *all things*, and for thy pleasure they are and were created. And that God, who liveth for ever, created heaven, and *the things that therein are*. And that in this universality of things created, the Angels are comprehended, the Apostle sheweth most plainly, *Coloss.* 1.16. where hee affirmes, that all kinds of things *visible and invisible*, whether they be *thrones, or dominions, or principalities, or powers*, all were created by him, and for him. But if any shall cavill and say, that though they are of God, and he is the cause and creatour of them; yet it doth not necessarily follow, that they were created in the beginning with the heavens, but from eternity, and as co-eternall effects have their being from God. The next words which follow will cut off this objection, which affirme, that Christ is before all things, and by him all things consist, Verse 17. and therefore they had a beginning after Christ, and were not co-eternall with him.

Reason also confirmes this, drawne from the fall of a great multitude of the Angels: For things eternall, which were, and had their being from eternity, without beginning, and before all times, they cannot fall in time, nor be changed, but abide the same for ever: But a great multitude of the Angels did fall. And the Divell was once one of the most glorious among them, and he with many others, who *left their habitation*, are reserved in chaines to the *last judgement*, 2 *Pet.* 2.4. and *Jud.* 6. Therefore they are but *creatures*, made in the beginning. *Reason 1.*

Secondly, though Angels are not circumscribed, and measured by a bodily space or dimension; yet they are definitively in place: and where there is no place, there can be no Angell, as I shall shew hereafter. Now before the creation of the heavens, there was no place at all wherein Angels might be, abide and subsist: Therefore before the heavens they were not, but were created with them. *Reason 2.*

But Angels are called *Jehovah*, as that Angell which spake to *Obj. 1.*

Agar,

Agar, and promiſed to multiply her ſeed, *Geneſ.*16.13. and the Angell, which appeared to *Moſes* in the buſh, *Exod.*3.4. and the Angell which rebuked Satan, *Zach.*3.1. And Jehovah is without beginning.

Anſw. The Angell mentioned in thoſe places was Chriſt the Sonne of God, the Angell of the Covenant, and ſo was *Jehovah*, indeed, the creatour of Angels; the words of the ſeverall Texts ſhew ſo much: For that Angell ſaith, *I will multiply thy ſeed:* and I am the *God of Abraham:* Therefore this Objection is of no force.

*Object.*2. Angels are called *the ſons of God Job* 1.6. and 38.7. Therefore they are of Gods nature and ſubſtance, begotten from all eternity; not created with the heavens.

Anſw. Every ſon of God is not a naturall ſon, begotten from all eternity; for men are alſo called *ſons of God* by creation, regeneration, and adoption; and yet are not naturall, and co-eternall ſons of God. And ſo Angels are ſons: Firſt by creation, in reſpect of the ſpeciall image of God, in which they were made, and to which they are conformable. Alſo the good Angels are ſons by adoption unto God in Chriſt their head. But none of them all is the Son of God by nature, as the Apoſtle teſtifieth, *Heb.*1.4,5. that is proper to Chriſt alone; he onely is the *brightneſſe of his Fathers glory, and the expreſſe image of his perſon:* and he onely is called the firſt-borne, and the onely begotten Son of God, *John* 1. 14,18. Therefore this Objection is of as little force as the other.

Uſe 1. This point ſerves to ſhew, that abſolute eternity, without beginning, is the proper attribute of God; and to communicate it to any other, by holding, that any other beſides the one onely true God is eternall, is no leſſe then a ſacrilegious robbery, and taking from God the honour due to him: For ſeeing Angels are all created in the beginning, when the heavens were made, and are not from all eternity; much leſſe may eternity be attributed to any other, beſides the true God.

Uſe 2. Angels not to be worſhipped. Secondly, here we ſee the groſſe errour of Papiſts, who worſhip Angels, and pray unto them. As alſo their foule miſtaking and wreſting of ſome Scriptures, & ſome examples of the Patriarchs, as *Abraham*, *Jacob*, and *Moſes*, who did worſhip the Angels which appeared to them, and ſpake unto them. For theſe were

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not divers Angels, but the great Angell of the Covenant, Christ the Son of God appearing in the forme of an Angell, who, as he is *Jehovah*, the true God; so he is called by them who prayed to him, and is worthy to be worshipped and prayed to: but not any of the Angels, which are but creatures, and not Jehovah, can be worthy of this honour which God requires as proper to himselfe.

The second Doctrine hence flowing is, That all the Angels were *created by that one God, and three persons*, here called *Elohim*; and that the Son, together with the Father and the Spirit, is the Lord the Creatour of them: which truth is confirmed also by divers Scriptures, as *John* 1.3. where *by the Word*, the eternall Son all things are said to be made, and nothing without him. And *Colos.* 1.16. all things in heaven and in earth, whether they be thrones, or dominions, principalities, or powers, all are said to be created *by him*. To which we may adde those places, *Psal.* 104.4. *Revelat.* 4.11. and 10.6. where all things in heaven and earth, and by name, the Angels are said to be *made by God*. *Doctr.* 2. Angels all created by God.

Which point may comfort us with assurance, that Christ is absolute Lord of the Angels: and as he hath a love to us, and a will to help, and assist us; so he hath the Angels, which excell in strength, at his command, alwaies ready prest to doe his will, and to execute his word for our good. The best ground of Lordship and Dominion, which any can have over any things, is the creating and making of them: For it is good reason, that none should have more power over a thing, then he who made and formed it by his owne hand and skill, and gave the whole being to it. And this the Scriptures shew, where they attribute great power and lordship to the *potter over the clay*, which he formeth, and the vessell which he makes of it, *Isa.* 45.9. *Jerem.* 18.6. *Rom.* 9. Now this the Lord Christ our Saviour hath over the Angels, as he is their Creatour, in an high measure; for he made them out of nothing by his owne power: And therefore just it is, that all Angels, Principalities, & Powers should ever be subject to him; and that they should not only *worship him*, *Heb.* 1.6. but also should be his *ministring spirits*, sent forth to minister for the good of them, who are heires of salvation in Christ. In this assurance let us solace our selves, and be of comfort, knowing that the Angels: *Use* 1. Christ is Lord of the Angels.

Mat.18. gels in heaven are *ministers for us*, when we are Christs *little ones*, and they behold the face of our heavenly Father. And let us in this hope harden our faces, and stand with courage before all wicked violent enemies and persecutours. And as we are here assured, that the Angels being created by the Lord Christ, and having him for their head, adding light and holinesse unto them; must needs love us as fellow-creatures and members under the same head, and be ready and willing to help us when God sends them: so we are here admonished to love them as our fellow-servants, under one & the same Lord, and as creatures made in the same image, but more excellent, and by one and the same hand, rejoycing in heaven at our conversion, and turning unto God by repentance.

Use 2. Here also we are admonished, that we are not to dream or imagine, that Christ tooke the nature of Angels on him, though he

Mal.3.1. be called the *Angell of the Covenant*, and of Gods presence, and the Archangell, that is, the Prince of Angels; for an Angell he is called in respect of his office, but by nature he is no Angell, but as different from Angels, as the Creatour and Lord differs from the creature, who is by him created of nothing, and the servant ministring to him.

*Doctr.*3. Angels made in the beginning of the creation. The third point of instruction is, That the Angels were created *in the beginning of the world*, in the first moment of time, by Gods first act of creation. This is confirmed. *Job* 38.7. where Angels are called the *sons of God*, to shew, that he is their father by creation; and also the starres of the morning, to shew, that they were created in the first moment or morning of the creation, with the first light, the highest heavens; and are said to sing together, and to lift up their voice, when God laid the first corner-stone and foundation of the earth; which necessarily implies, that then they were already made, and had a being given before, even with the heavens. Also *Psal.*104.4. where God is first said to make his Angels spirits, and his ministers a flaming fire; and then to lay the foundations of the earth, that is, of the inferiour visible world.

Use. This serves to shew, that Angels and their actions are not so properly measured by time, as the actions of men, and other inferiour creatures: but as they were created in the first beginning, with the first moment of time; so they can remove their presence

sence into places far distant in a moment, without time, and doe things quickly in an instant, and are swift messengers.

Fourthly, in that the Angels are here included in the word *Heavens*, and are said to be created with them in the beginning; Hence we may learne, That the Angels are Gods first creatures, made perfect out of nothing, by the first act of simple and absolute creation. For proofe of this we need no further argument but those Scriptures which affirme, that God made his Angels *Spirits*, that is spirituall substances, which are the most perfect of creatures, and come neerest in nature to God, who is a spirit, as *Psal.*104.4. and *Hebr.*1.7. If they had been created out of any matter made before, then they must have been made out of the rude masse, without forme, called earth: For all things which were created not by absolute and simple creation, but out of some thing made before, were created out of the rude masse, the earth; but Angels were not made out of it: for it is the common matter of the visible and inferiour world; but Angels are invisible, and were created to bee inhabitants of the highest invisible heavens: therefore they must needs be the first of Gods creatures made perfect, as the invisible heavens were, of nothing, by the first act of simple and absolute creation. *Doctr.*4. Angels are first and best creatures.

This discovers to us the excellency of the Angelicall nature, that the Angels are Gods master-piece, his first and most perfect worke in all the creation. The rude masse, without forme, called earth, was made out of nothing, imperfect, void, and full of darknesse, and was no perfect creature; but the matter of the visible inferiour mutable world, and all the creatures therein. The highest heavens were also made perfect out of nothing, to be the place of the Angels, the heavenly Spirits; but yet the Angels must be more excellent then they by nature, because they were made to serve for the use of Angels, even to be the place of their habitation. And yet the Angels, those excellent and chiefest of all creatures, are in Christ become our brethren and fellow-servants; yea, they are after a sort made our servants and ministring spirits, sent forth to minister for them, who shall be heires of salvation: Wherefore, as we are by this doctrine stirred up to contemplate with admiration upon the excellency of the Angelicall nature; and to wonder at Gods bounty to us fraile men, inferiour earthly creatures, *Use.* Excellencie of the Angels.

creatures, in honouring us ſo farre, as give his glorious Angels tó miniſter for us: So alſo we are provoked to magnifie, and extoll the infinite excellency of the merits and mediation of the Lord Chriſt our Redeemer and Saviour, who procured and purchaſed this honour and dignity for us, that the bleſſed Angels ſhould miniſter for our good, who of our ſelves, and by our ſinnes, deſerved to be ſlaves of the Divell, and evill Angels: Wherefore, as Angels grudge not to miniſter for us; ſo let not us grudge, but rejoyce to miniſter for the pooreſt of the Saints, and the little ones of Chriſts flocke, our brethren.

Doctr.5. Angels made in heaven, & to inhabit heaven.

The fifth point of Doctrine is, That the Angels were created in and with the higheſt heavens; and by creation were made to inhabit thoſe heavens, as the naturall and proper place of their being and habitation. This Doctrine is confirmed, firſt by the expreſſe words of *Moſes* himſelfe, in the firſt words of the next Chapter, *viz. Gen.2.1. Thus the heavens and the earth were finiſhed, and all the hoſt of them.* In which words he plainly affirmes, That not onely the heavens and the earth, but alſo all the hoſt of them were thus created and perfectly finiſhed, that is, in that order and maner as he hath before related in my Text, & the reſt of this firſt Chapter. Now in this Chapter we have not one word which can be underſtood of the creation of the hoſt of the higheſt heaven, that is, the Angels, but onely theſe words of my Text, which affirme, that *in the beginning*, that is, in the firſt moment, when God began to give being to his firſt creatures, he created the *heavens*; that is, the higheſt heavens diſtinct from the earth, which was the common matter of all the viſible world; and with thoſe heavens the hoſt of them, that is, the Angels, which are the hoſt and inhabitants of them. For it is an uſuall thing in the Scriptures, to ſignifie by the name of a place the proper inhabitants of the place, together with the place it ſelfe, as I have before ſhewed by divers examples. Yea, the word *heavens* is uſed to ſignifie the Angels, as I have ſhewed from *Job* 15.15. Therfore it is a thing moſt clear & manifeſt, that the Angels were created together with the higheſt heavens, as the hoſt & naturall inhabitants of them; and thoſe heavens, by the law of creation, are the naturall and proper place of their being and habitation. Secondly, the Scriptures fully prove this point, which call the Angels, the *Angels of heaven*; as *Mat-*

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thew 24.36. and *Galat.*1.8. and the *heavenly host*, as *Luke* 2.13. and name the Angels among the hosts of the Lord, which from the heavens, and in the heights sing Halleluiah and praise to him, as *Psal.*148.1,2. Thirdly, this doctrine is confirmed by divers reasons, grounded on the Word of God.

The first is builded upon the Doctrines before proved by plaine testimonies of holy Scripture, to wit, that the Angels were not from all eternity, but were *created by Elohim*, that is, the true God, who is one God and three persons, as is plainly testified, *Psal.*104.4. and 148.5. and *Colos.*1.16. upon this infallible ground I thus argue, That Angels being creatures, created and made by God, must of necessity be created either before the heavens, or in and with the highest heavens; or else together with the Elements, and the creatures of the inferiour visible world, which were all made out of that rude masse called *earth*, which was without forme, and void. But they were not made before the heavens: For the heavens were made in the beginning, that is, in the first moment, when God began first to make and to give being to creatures; before which beginning there could be no creation of Angels, or any other things. Neither indeed was there any place, wherein Angels could subsist, before the heavens were made. Certainly, no finite creature can subsist in it selfe, without a place in meer nothing; it is proper to God onely to subsist in and of himselfe. Neither were they created together with the earth, and other elements and creatures of the visible world: For it is plainly testified, *Job* 38.7. that when God laid the foundations of the earth, and stretched the lines upon it, and laid the corner-stone thereof, *then the sons of God shouted for joy*, that is, the Angels; for they are called the sons of God, *Job* 1.7. and there were no other living creatures then made: Therefore the Angels were undoubtedly created before the earth, or else they could not have shouted and sung together, when the earth was made. *David* also testifieth, that the Angels were made spirits first, *Psal.*104.4. and after them God laid the foundation of the earth, Verse 5. Therefore it followeth necessarily, that the Angels were created in and with the highest heaven, and are the host and proper inhabitants thereof. *Reason* 1.

Secondly, that place from which the evill Angels were cast downe, *Reason* 2.

downe, and did fall, when they ſinned, and left their firſt eſtate and habitation, is their naturall proper place in which God created them; and they by creation are the proper inhabitants thereof. Now that is the higheſt heaven: for when ſome of the Angels, to wit, proud *Lucifer*, the Divell and his Angels ſinned, and *left their habitation*, as Saint *Jude* ſpeakes, *Jude* 6. then they were caſt downe to hell, 2 *Pet.* 2. 4. even from heaven, as the Prophet *Iſaiah* teſtifieth, *Iſa.* 14. 12. ſaying, How art thou *fallen from heaven*, O *Lucifer*? Therefore undoubtedly the Angels in their creation were made in and with the higheſt heavens, and had them given for their proper and naturall habitation.

Reaſon 3. The third reaſon is drawne from the order which God obſerved in the creation: For as ſoone as God had fitted any part or place of the world for the creatures which were to dwell, and to have their being in it; he made thoſe creatures, and repleniſhed the place with them: So ſoon as the airie heavens were made, and the waters ſeparated from the earth, and place made for the Sun, Moone, and Starres, and for their beames to be ſtretched out from heaven to earth; then the hoſt of the viſible heavens, the Sunne, Moon, and Starres were created and placed in them: And ſo ſoon as the ſea was fitted for living and moving creatures, God created them out of it; and ſo likewiſe when the earth was made to ſtand out of the waters, and furniſhed with herbs, plants, and trees, for the uſe of living creatures, God created birds and beaſts; and when it was furniſhed with all creatures fit for mans uſe, then he created man, and the woman alſo an help meet for him: Therefore undoubtedly ſo ſoon as he created the higheſt heavens, the proper and naturall place of the Angels, then and together with thoſe heavens he did create the Angels, which are the heavenly hoſt, and ſuffered them not to remaine one houre empty, without their furniture and inhabitants.

This Doctrine thus laid downe and proved, beſides ſome ſpeciall uſe which we may make of it for affection and practice, is a ground and foundation of many other Doctrines concerning Angels, which flow as Concluſions and Corollaries from it, and an occaſion of queſtions to be diſcuſſed: Firſt, let me make ſome briefe application of it, and then proceed to the Doctrines and Queſtions.

Firſt,

First, in that Angels were created in and with the higheſt heaven by Gods powerfull Word, and by his ſimple and abſolute act of creation; this ſhewes the infinite power and omnipotency of God, that he can make the moſt excellent, immortall, and glorious creatures, greateſt in power and ſtrength, meerly out of nothing by his owne hand immediately. The wiſeſt, and moſt able and skilfull Artificers and Maſter-workmen in all the world, and among all the ſons of men, doe ſtand in need of divers helps and inſtruments for the effecting and perfecting of any good worke, and without them he can doe little or nothing. He muſt have ſervants and inferiour workmen under him; he muſt have good tooles and inſtruments fitted for his hand, and he muſt have alſo good materials to worke upon; for he can frame and make no good worke out of courſe ſtuffe, and baſe metalls: But lo here an admirable Artificer and Work-maſter, before whom all the art and skill of all creatures is as vanity and nothing. The Lord God, the Creatour and Former of all things, he alone hath made all the world; and he hath not onely made his owne materials, out of which he framed this great fabrick of the viſible world, and all this without any inſtruments or working-tooles; but alſo hee hath made in a moment, in the firſt beginning, together with the glorious higheſt heavens, the Palace and Throne of his glorious and infinite Majeſty, the moſt glorious and excellent of all his creatures, the Angels, and that out of nothing, which are great in power, wonderfull in ſtrength, and admirable in ſwiftneſſe, immortall ſpirits, able to deſtroy a whole army of men in a night, and to overturne kingdomes and cities in one day; at whoſe ſight and preſence valiant *Gideon*, a mighty man of warre, and the great Captaine of Iſrael, was ſo affraid and aſtoniſhed, that he cried, *Aha, Lord God, I ſhall die.* *Zachary*, an holy Prieſt, was ſtricken *dumbe* for a time: And the hardy Roman ſouldiers, which watched Chriſts ſepulchre, were aſtoniſhed, and became as dead men. Who therefore can ſufficiently admire this mighty Creatour? What heart is able to conceive, or tongue to expreſſe his wiſdome, power, and omnipotency? Let us in ſilence adore him, and tremble and feare before him; not with ſervile and ſlaviſh horrour, but with holy feare and reverence. Let us flee to him for all help, ſuccour, and ſtrength in all diſtreſſes; for ſupply of all our

Uſe 1. Gods infinite power hereby demonſtrated.

wants, for guidance and direction in all our waies. If we be assured of his favour, and that he is with us, and on our side, and that we stand for his cause; let us not care who be against us, nor feare what men and Divels can doe unto us. If we want meanes and instruments, let vs not be dismayed; for he can worke without them. If we want necessary matter, he can make it, or worke without it, and bring things most excellent out of nothing. For this very end, the Lord hath shewed himselfe and his divine power in the creation, and by the creatures, that we might know and acknowledge, love and honour, serve and worship him, and upon all occasions give him the glory due to his name, and tell the people what great and wonderfull things he hath done, and how by his owne arme and power he hath brought great and strange things to passe.

Use 2. Confutation of contrary errours.

Secondly, this Doctrine serves to discover the errour and falshood of divers opinions, published and maintained by men of learning: As first, that of *Origen*, *Basil*, and other Greek fathers, who dreamed, that the Angels were created many ages before the corporeall and visible world. 2. And that held by some others, That they were created after the creation of *Adam*. 3. That the creation of Angels is not mentioned by *Moses* in the history of the creation; but the time thereof is altogether concealed, which is the opinion of *Peterius*, and of some Fathers and Schoolmen. 4. That opinion of some Ancients, who held, That God by the ministery of Angels created this visible world. This Doctrine proves them all to be vaine dreames and fictions, in that it shewes plainly, by plaine testimonies and solid arguments out of Gods holy Word, that the Angels were created in and with the highest heavens, neither before nor after them; and are the inhabitants and host of those heavens mentioned, *Gen.* 2. 1. and that expresly by *Moses*. 5. Also for that opinion of the Popish Schoolmen, and of their Master *Aristotle*, who hold, that Angels move the spheres of the visible heavens, and guide the severall motions of the Sun, Moon, and Starres; it is in no case to be allowed. For as the Scriptures doe expresly ascribe the creation of all things to God alone, and to his eternall Word and Spirit, and never mention Angels, as creators working with God in the creation; but as creatures first made in and with the highest heavens, and re-

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joycing at Gods founding of the earth: So they affirme, that in God all things move, and have their being; and he gives the law and rule of motion to the Sun, Moon, and Starres, guides them by his hand, causeth them to rise and set, and brings forth all their host by number, *Isa.* 40. 26. and 45. 12. And this Doctrine, which teacheth us, that the Angels were made to dwell in the highest heavens, and there they have their residence, not in the spheres of the visible heavens, it overthrowes all such conceipts, makes them vanish like smoak, and drives them away like chaffe before the wind: Wherefore let us all acknowledge, that as God created Angels of nothing by himselfe alone, and did give motion to the heavens; so without help of Angels he doth continue the same motion, and did create all other inferiour things. Let us take heed that we give not Gods glory to any other; but let us confesse, that all thankes for all blessings are due to him, in him things live, move, and have their being; and he turneth about the spheres of heaven by his counsels, that they may doe whatsoever he commandeth them upon the face of the world in the earth, *Job* 37. 12.

Job 3. 5. & 37. 12.

From the use of this Doctrine, I proceed to the Conclusions, which necessarily flow from it.

1. *Corollary, or Conclusion.*

The first is, That Angels by creation, and in their nature and substance are the first and chiefest of all Gods creatures, far more excellent then man in his best naturall being in the state of innocency; this Doctrine floweth necessarily from the former: For first, God in wisdome hath made all things, the best and chiefest of creatures for the best places; and inferiour creatures, for inferiour places, as we see by experience in all things visible: And therefore undoubtedly the Angels, which were created to be the naturall inhabitants of the highest and best place, must needs be the chiefest creatures, and the most excellent in nature and substance. Secondly, those creatures, which God framed in the creation, to dwell nearest to his glorious presence, even with his heavenly Majesty, and to stand before his Throne in the heaven of heavens, must needs be in their nature and substance most excellent, and farre above man in innocency, whose best dwelling was but an earthly Paradise, or Garden furnished with fruits, which

Angels the chiefest of the creatures.

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might be eaten up and conſumed; and ſuch were the Angels, as the former Doctrine hath plainly proved: Therefore this concluſion neceſſarily flowes from that Doctrine, and is proved and confirmed by it.

But we have for further confirmation both plaine teſtimonies and arguments in the holy Scriptures: The royall Prophet *David*, being raviſhed with the contemplation of the ſuperceleſtiall glory appearing in the ſecondary beames thereof, which ſhine in the viſible heavens, and in the Sun, Moon, and Starres, cries out in admiration and wonders that God, dwelling in ſuch admirable glory, and having ſuch excellent and glorious company and attendants about him, ſhould vouchſafe to look upon man, or have any regard of him: *What is man* (ſaith he) *that thou art mindfull of him, or the ſonne of man, that thou viſiteſt him? Pſal.*8.4. But in the next words he goeth further, and ſpeaks fully to the point, and ſhewes, that Chriſt himſelfe, according to his humanity, though conceived and borne moſt pure and holy, was made lower then the Angels; *thou haſt made him* (ſaith he) *a little*, or for a little while *lower then the Angels*, that is, Chriſt in the nature of man, which he took upon him; for ſo the Apoſtle expounds theſe words of *David*, *Hebr.*2.6. And *Pſal.*103.20. *Yee Angels* (ſaith he) *which excell in power.* Our Saviour alſo in the Goſpel ſheweth plainly, that the Angels in heaven are ſo excellent in nature and ſubſtance, as the elect Saints glorified ſhall be after the laſt reſurrection; and their moſt glorious and bleſſed condition, which farre excels *Adam* in innocency, ſhall be like unto the Angels, *Matth.*22.30. Saint *Peter* in plaine words ſaith, that *Angels are farre greater then men in power and might*, 2 *Pet.*2.11. Saint *Paul* calls them *Angels of light*, 2 *Corinth.*11.14, and the *Angels of Gods power*, 2 *Theſ.*1.7. he numbers them with *principalities and powers*, which farre excell the nature of man, *Rom.*8.38. Whenſoever he ſets forth the greateſt excellency of things created, greater then in men, he doth inſtance in Angels, as 1 *Cor.*13.1. though I ſpeak *with tongues of men* and *Angels.* And *Galat.*1.8. If I, or an *Angell from heaven* and 4.14. Ye *received me as an Angell of God, yea as Chriſt Jeſus.* In a word, whereas man is an earthly creature, framed out of duſt, in reſpect of his viſible part his body; Angels are pure heavenly ſpirituall ſubſtances, framed immediately out of nothing, by the

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simple and absolute act of creation. And whereas mans better part, the soule, though it be a spirit; yet was not created a perfect compleat creature, but made to subsist in the body, and cannot be in full perfection without it: Angels are spirits complete and perfect in themselves, without subsistence in any other creature, as shall appeare hereafter. And therefore Angels are by creation, and in nature and substance farre above man in his best naturall estate, even in the state of innocency.

Use 1. The love of God to man hereby commended.

First, this shewes most clearly, that all the love and favour which God extends to man in Christ, and in giving Christ to be mans Saviour and Redeemer, by taking mans nature upon him, and making full satisfaction therein to justice for him, and in saving man from hell and damnation, and exalting him to heavenly glory, is on Gods part most free and voluntary, arising meerly and wholly from the good pleasure of his owne will, and not from any merit, worth, and excellency, which he at first created, or since found in mans nature. If the naturall excellency of any creature could procure Gods speciall favour, or deserve his bountie, or move him to shew mercy to any creature which hath sinned, and by sin is fallen into misery; surely, the Angelicall nature should have been more respected of God, then the nature of man: and Angels, being fallen, should more easily have found mercy at his hand. For (as this Doctrine hath proved) Angels are by creation, and in nature and substance the chiefest and most excellent of all Gods creatures, far excelling man in power, might, purity, and being; And yet, when Angels and man were both fallen, and found guilty, charged with folly, and involved in misery, God passed by the Angels, and shewed no mercy to them; neither gave his Son, to take upon him the nature of Angels, and to be their Saviour and Redeemer; but so many of them as sinned, and kept not their first estate, but left their habitation, he hath *reserved in everlasting chaines of darkenesse, unto the judgement of the great day, 2 Pet. 2. Jud. 6.* But for man, who is of lesse worth, and farre inferiour by nature, he hath given his Sonne, to take mans nature upon him, to be incarnate and made flesh, and hath sent him forth in the forme of fraile and sinfull flesh, made of a woman, and made under the Law, and hath delivered him up to a cursed death, and to hellish agonies, pangs, and sorrowes, that he

might redeem this fraile worme of the earth, miserable and sinfull man, from hell and damnation, unto which the Angels which sinned are reserved under darkneſſe; and to exalt him far above the ſtate of innocency, in which he was created, and his beſt naturall eſtate in Paradiſe, unto the high eſtate of heavenly glory, with the elect, holy, and bleſſed Angels, which is farre above that mutable ſtate of glory, in which the Angels were firſt created, and from which ſo many of them did fall: Wherefore let us admire this free grace of God, and ſtand amazed at his wonderfull and ſupertranſcendent bounty to mankind. And whatſoever mercy we receive from him in our deliverance from any evill, or whatſoever bleſſing and benefit of bounty and goodneſſe in advancing us to this ſtate of grace or glory, let us wholly aſcribe it to the good pleaſure of his owne free will, and not to any merit in our ſelves, or any excellency created in our nature. And let no man glory in his naturall wit or wiſdome, and knowledge gotten by learning and ſtudy, nor boaſt in his owne ſtrength; but, as it is written, *Let him that glorieth, glory in the Lord*, and triumph in this, that he knoweth Gods free grace and aboundant mercy in Jeſus Chriſt, and hath the ſweet taſte and experience of it in his owne ſoule.

Uſe 2. And the love of Chriſt, not taking the nature of Angels, but mans.

Secondly, this ſerves to magnifie in our eyes both the large meaſure of Gods bounty to his elect in Chriſt, and alſo the infinite power and excellency of Chriſt his mediation, and the dignity and worth of his perſon, in which hee hath ſo dignified our fraile nature, by aſſuming it upon himſelfe, and uniting it perſonally to his Godhead; that hee hath exalted it farre above the moſt glorious and excellent ſtate of the Angels in heaven. That Angels are the beſt and chiefeſt of all Gods creatures by creation, and in nature and ſubſtance farre more excellent then man in his beſt naturall eſtate of innocency, I have proved in this Doctrine. And yet Chriſt taking upon him our nature, which was far inferiour to the Angels, and uniting it perſonally to himſelfe, as he is the eternall Sonne of God, hath *dignified, and exalted, and crowned it with glory and excellency* farre above all Angels, Principalities, Thrones, and Dominions, *Hebr.*2.7. ſo that the holy, elect, and bleſſed Angels exalted above their beſt naturall eſtate, to the immutable eſtate of ſupernaturall life, immortality and glory,

glory, doe adore and worship him, as *David* fore-told, *Psal.*97.7. and the Apostle affirmes, *Heb.*1.6. He is the *head of all, and they all* are made *subject to him*, 1 *Pet.*3.22. And so wonderfull is Gods bounty to man in Christ, and so powerfull and excellent is Christs mediation for the elect of mankind, that by Christs mediation concurring and working together with Gods bounty, according to wisdome, and for the satisfaction of Gods justice, a ready way is made for them into the Holy of holies, the Heaven of heavens: and they are not onely exalted and elevated farre above their best naturall being, unto the blessed state of the glorious Angels; but also the holy Angels, with whom they shine in heavenly glory hereafter in the life to come, are made of God ministring spirits, whom Christ hath procured to minister for their good here in this world in the state of grace; so that upon him, as upon the Ladder in *Jacobs* dreame, the Angels of God descend from heaven to earth, and ascend from earth to heaven, and doe encamp round about them, to save and deliver them, as *David* saith, *Psal.* 34.7. Yea, and when the evill Angels shall be judged at the last day, they shall through Gods infinite bounty, and for the merit and worthinesse of Christ, be advanced to sit upon Thrones with him, and to judge and give sentence against the *Divell*, and all his *Angels*, as wee reade, 1 *Corinth.*6.3. And therefore if wee had the tongues of men and Angels, we are never able to utter or expresse the infinite excellency, worth, and dignity of the person and mediation of Christ, nor sufficiently to extoll, laud, and magnifie the bounty of God to poore mankind in Christ. And here we see, that truly verified, which the Prophet fore-told, *Isa.*64.4. And the Apostle proclaimed, 1 *Cor.*2.9. that since the beginning of the world, the *eye of man hath not seen, nor his eare heard, neither hath it ever entered into the heart of man, what good things God hath prepared for them that love him.*

Thirdly, this Doctrine serves to worke in us a true love, and reverent respect of the Angels of God, as being the chiefest of Gods creatures, and by nature more excellent then man in his best naturall estate, and great in power, able to help us more then all other creatures, when God offers occasion and opportunity, and gives them charge over us. Every man is bound to thinke better, and more reverently of other men, who are in any gifts more

Use 3. Love and reverence the Angels.

more excellent then himselfe, though they be all of one nature and kind, and of the same flesh and bloud. And God hath put upon the beasts of the field by nature a feare and respect of man, because he is a more excellent creature. Now the Angels are by nature and creation more excellent then man in his best naturall estate; and man in the supernaturall estate of glory, shall be but equall to the elect and holy Angels: And therefore, as we must ever labour to decline that servile *superstition*, and base *will-worship* of Angels, which is condemned, *Colos.*2.18. and must beware of giving divine and religious worship to them, which they themselves reject and refuse, being our *fellow-servants*, and have utterly detested and forbidden, when it hath been offered, as appeares, *Revel.*19.10. and 21.9. so we must take heed, that we doe not thinke meanly of them, as if they were but our servants, because they minister for our good: For in guarding us, and encamping about us, and in ministring for us, they are not our servants which owe us service; neither have we power to command them, nor ability to requite them for the least service: but they are the servants of God, and of our Lord Christ, and fellow-servants with all Kings, Prophets, and Holy men of God; and as Gods Embassadors, and Princely Courtiers & Ministers, we ought to esteem and respect them, with all love and hearty affection. And, as in all places where there are Embassadors and noble Princes and Courtiers of great Emperours and Monarchs, men will have a care to beare themselves orderly, and to doe all things decently, and will be affraid and ashamed to commit any absurdity, or beare themselves immodestly: So let us in the publick assemblies of the Saints, and in holy congregations of Gods Church, where Angels are supposed sometimes to guard us, and to over-look us (as the words of the Preacher seem to import, *Eccles.*5.6. and of the Apostle also, 1 *Cor.*10.11.) beare our selves *reverently*, and beware of all vaine words, filthy behaviour, and beastly drowzinesse and sleepinesse, as if we came to the Church like uncleane dogges for company only, or to lye snorting and sleeping, which is the evill custome and practice of many carnall people.

Use 4. Comfort hereby to the godly. Fourthly, this Doctrine is matter of comfort to Gods poore despised servants, in that it doth assure them, that the Angels which love them, and as friends rejoyce in their conversion; and as guardians

dians protect and watch over them, are great, excellent, and glorious above all earthly men: And therefore, though the great men of the world scorne and despise them, and among such they can find no favour, help, or defence; yet let them comfort themselves, and rejoyce in this, that he, who is higher then the highest, hath a guard, to whose care and charge he hath committed them; and that not of mighty men, in whom there is no help, but of Angels, which in power, strength, and glory far exceed the most excellent among the sons of men.

2. *Corollary.*

Angels are heavenly spirits.

Secondly, in that Angels were created in and with the highest heaven, to be the naturall inhabitants sutable to the place; hence we may gather a definition of Angels, to wit, that Angels are heavenly Spirits, or pure and entire spirituall substances, created in the beginning by God after his owne image, every one of which is distinct from another by a speciall existence, or proper particular being of his owne, which God hath given to have in himselfe for ever. First, in that Angels were not made and created out of the rude masse, without forme, and void, which is called earth, and the deep, nor of any other matter before made by God; but in the first beginning of all things were created perfect creatures in and with the highest heavens, the lively and proper inhabitants of them: Hence it necessarily followes, that they are pure heavenly spirits, and intire spirituall substances, not parts of any body or person, nor compounded of any matter first made, and of a forme thereto added afterwards; and therefore have a proper existence and being, every one in himselfe, which cannot be dissolved, but in respect of second causes remaines immortall: so that this definition, and every branch thereof flowes from the former Doctrine, as a naturall Corollary, or necessary Conclusion. And it doth excellently set forth the nature, and naturall being and properties of Angels, by which they are distinguished from all other things.

1. First, in that they are called spirits, or pure spirituall substances, this shewes their nature and being, wherein they resemble God, and beare his image, who is the one onely true Jehovah, who hath his essence and being in and of himselfe, and gives essence and being to all things, and by whom all things subsist, as that

name

name Jehovah signifies, which he assumes as proper to himselfe, *Exod.*3.14,15. and *Isa.*42.8. and who is a spirit, as our Saviour testifieth, *John* 4.24. And by this name *spirits*, they are distinguished from all bodily creatures.

2. Secondly, in that they are called pure, intire, spirituall substances, and perfect creatures, which have every one a proper existence and particular being; hereby they are distinguished from the spirits, that is, the soules of men, which are not intire, complete, and perfect creatures of themselves by creation; but are made to be, and to subsist in an humane body, and together with the body to make up a perfect man. Hereby also they are distinguished from the breath of life, and the vitall and animall spirits, which are in living bodies of men, and other living creatures: for they are not pure, perfect, intire creatures, which subsist by themselves, but fraile vanishing parts of creatures, which continually increase and decrease, fade and perish.

3. Thirdly, in that they are called heavenly spirits, hereby they are distinguished not onely from the spirits created here below on earth in this inferiour world, even soules of men, and all bodily spirits; but also from God, who is a spirit, but not contained in any place, no not in the Heaven of heavens: but is essentially present in all places, as well in earth as in heaven, as the Scriptures testifie, 1 *Kin.*8.27. and *Psal.*139.8.

4. Fourthly, in that they are said to be created in the beginning by God, hereby they are distinguished from the absolute essence of God, and from every one of the three persons in one God: for they are not created, but are absolutely eternall, without beginning of being.

5. Fifthly, in that they are said to be created in the image and similitude of God, this shewes the excellent naturall properties of Angels, that they are living, spirituall, and immortall creatures, indued with knowledge, wisdome, understanding, liberty of will, power, strength, and activity to doe and performe great things wisely, justly, and freely, and so to resemble God in his glorious attributes and workes.

6. Sixthly, in that they are said to be distinguished one from another by a proper and particular subsistence and being, which every one hath by himselfe; this shewes that Angels are not one

common

common ſpirit, breathed into the higheſt heavens, and every one a part of that one ſpirit; but they are every one a whole ſubſtance or perſon by himſelfe, as *Auguſtine* ſaith, *Enchirid.* 18. *Enchirid. ad Laur. cap.* 18.

Laſtly, in that every one is ſaid to have a proper exiſtence and particular being, which God hath given him to have in himſelfe, by which he differs from the reſt; this neceſſarily implies, that Angels are finite, and limited both in their ſubſtance and number, and are mutable, not infinite and unchangeable, as God is. This is the definition, which in the ſeverall parts and branches thereof doth fully ſet forth the nature and naturall properties of Angels. I proceed to the confirmation of the ſeverall parts in order. 7.

Firſt, that Angels are ſpirits, or ſpirituall ſubſtances, the holy Scriptures affirme moſt clearly, *Pſal.* 104.4. and *Heb.* 1.7. where it is ſaid, that he maketh his *Angels ſpirits*. And *Hebr.* 1.14. where they are called *miniſtring ſpirits*. And leſt any ſhould thinke or imagine, that Angels are not ſpirits by nature and creation, but by grace and communion of the Holy Ghoſt, which is given to the elect Angels in and by Chriſt, and by which they become holy, and are ſettled in the immutable ſtate of eternall bleſſedneſſe, we have moſt cleare teſtimonies in thoſe Scriptures, which call not onely the good and elect Angels ſpirits, as *Act.* 23.9. and the places before cited; but alſo the evill Angels of Satan, even the Divell himſelfe and his Angels, which in reſpect of their ſubſtance which they ſtill retaine, though they have loſt their goodneſſe and uprightneſſe, are ſtill called ſpirits, as *Levit.* 20.27. 1 *Sam.* 16. 1 *Kin.* 22. *Matth.* 8.16. *Act.* 5.16. *Epheſ.* 2.2. where the Divell ſpeaking in falſe Prophets, and his *ſpirit of fury* in *Saul*, and of *lying* in *Ahabs* Prophets, and his *evill* Angels poſſeſſing divers perſons, and caſt out by Chriſt and his Apoſtles, are called evill and unclean ſpirits. 1. They are ſpirits.

Secondly, that Angels are entire and complete ſpirituall ſubſtances, and perfect creatures, which have every one a proper exiſtence and being in himſelfe, the holy Scriptures prove moſt clearly by divers reaſons: Firſt, by naming ſome of them by proper and diſtinct names, as the Angell which was *ſent to Daniel*, *Dan.* 8.16. and to ſalute the *Virgin Mary*, *Luke* 1. is called *Gabriel*. Secondly, by giving them ſuch titles, and aſcribing and aſſigning 2. Entire, & complete ſpirits.

to

to them such offices as belong to none but complete substances and persons, which have a proper and personall existence: as for example, they are called *the sons of God*, *Job* 1.6. and 38.7. They are called Gods *messengers and ministers*, as appeares by their Hebrew and Greek names, and by Scriptures, *Matth.*4.11. and *Heb.* 1.14. They have the office of *watchers* and *guardians*, which have charge given over the elect, and encamp about the righteous, to guard and defend them, and observe and behold the face of God, ready to be at his beck for the defence of his little ones, as appeares, *Num.*22.22. *Psal.*34.7. and 91.10. *Dan.*4.13. and *Matth.* 18.20.

Thirdly, the Scriptures doe plainly shew, that Angels doe willingly and readily, and by themselves performe perfect and *complete actions* and workes, which none can doe but perfect creatures, which have a proper subsistence by themselves: as for example, that in the first creation as soon as they were created, they did *sing together*, and lift up their voice, *Job* 38.7. that they praise God, *hearken to the voice of* his word, and *keep his commandements*, *Psal.*103.20. and 149.2. that they have *appeared* and *spoken to men*, as to *Gideon*, *Judg.*6. to the father of *Sampson*, *Judg.*12. and to *Eliah*, 1 *Kin.*19. that they have *comforted* Christ in his agony, *Luke* 22. rolled the stone from his sepulchre, *Matth.*28. opened the prison doores, and set the Apostles at liberty, *Act.*5. and 12. and have smitten and destroyed thousands of men in a night, as 2 *Kin.* 19. and rejoyce over sinners which repent.

Fourthly, the Scriptures reckon up Angels not among those inspirations, motions, or affections, which proceed from Gods Spirit, or any other person or substance; but among *perfect creatures*, and spirituall substances, which live, and move, and subsist by themselves, and not in another substance; and so the Spirit of God speakes of them, *Psal.*149.5. and in all the places, where they are said to *come from heaven* to earth, and to be sent from God unto men.

3. Heavenly spirits.

The third point in the definition is, That Angels are heavenly spirits, that is, neither made of any bodily substance, nor compounded of any elements, or creatures of the visible world, but of a pure and heavenly nature, made to dwell in the highest heaven, as in their proper and naturall place of habitation, and there have

have their continuall residence. This is manifestly proved by the former Doctrine, and also by those Scriptures which testifie, that they alwaies, and continually *in heaven behold the face of God*, as *Matth.*18.10. and that they are the *heavenly host*, *Luke* 2.13. and *Spirits of heaven*, *Zach.*6.5. And there they encamping, are in a moment as ready to defend the righteous, and to guard the Church militant on earth, and avenge all wrongs done to Gods little ones, as if they were here present on earth: for in the twinckling of an eye, they can descend from heaven to earth, and deliver the godly, and stay the hand of their enemies, and smite them *with death*, as we see by the army of Angels coming from heaven, and guarding *Elisha*, so soon as he called upon God, 2 *Kin.*6. and by the Angell of God, which, at the praier of *Hezekiah*, destroyed all the army of the Assyrians in one night: and at our Saviours praier in his agony, appearing presently from heaven, and comforting him. In a word, our Saviour affirmes, that spirits *have not flesh and bones*, *Luke* 24.39. They cannot be seen with bodily eies, nor felt by bodily hands, as corporall things may be: Therefore Angels, being spirits, are not corporall, nor compounded of bodily elements, but are pure, and *invisible*, as the Apostle cals them, *Colos.*1.16.

The fourth point to wit, That Angels were created by God in the beginning, and God hath given to them their being, is aboundantly proved in divers Doctrines before: I need not say any more of it. 4.

The fifth point is, That Angels were created in the image of God, and doe in many respects resemble God more then any other creatures: First, in their very substance and naturall being; for as God is a *spirit*, so they are *spirits*, yea pure spirits, and in that respect resemble God more then any other creatures. Secondly, as God is absolutely *pure and simple*; so they are more pure and simple then any other creatures, and have no corporall or visible substance in them. Thirdly, as God is the *living* God, and even *life* it selfe; and as he is infinite in wisdome, knowledge, goodnesse, and power, and doth all things freely of himselfe, according to the good pleasure of his owne will; also is in and of himselfe most glorious and blessed for ever, and with him is no variablenesse, or shadow of turning; so Angels are most quick, active, and lively 5. They are like to God. 1. 2. 3.

lively ſpirits, the moſt excellent of all Gods creatures in wiſdome, knowledge, and liberty of will, and in all goodneſſe, and good will towards men: they are alſo great in power, and *excell in ſtrength*, *Pſal.*103.20. and are called the bleſſed and glorious Angels of light; heaven, the place of bliſſe, is their habitation: And as they are incorporeall ſpirits, which cannot be diſſolved and die, as men doe, when their ſoules are ſeparated from their bodies, and the whole perſon is diſſolved: ſo, and in that reſpect, they are immortall, & do more reſemble God, who only hath immortality, then any other creatures doe by nature: All theſe things, to wit, the lively ſtrength, activity, knowledge, wiſdome, free-will, glory, power, and bleſſed eſtate of Angels, wherein they were created, the Scriptures doe moſt clearly teſtifie and declare, where they affirme, that the Angels doe ſee Gods face, who is all in all, and that they look into all the myſteries, *know the manifold wiſdome of God* concerning the ſalvation of the Church, 1 *Pet.*1.12. and *Epheſ.* 3.10. and have *great joy in heaven* over ſinners which repent; and doe relate great and mighty workes done by Angels, moſt readily and ſpeedily without delay.

6. The ſixth point is, That Angels are diſtinct and different among themſelves, and one from another, by a proper and particular exiſtence, and being: this I have fully proved in the ſecond branch.

7. They are finite in nature. The laſt is, That Angels are finite in their nature and number, and have their bounds and limits; and alſo are by nature mutable, ſuch as might fall from the firſt eſtate, wherein they were created. That Angels are in nature finite, and cannot be in divers places, or in all places at once, is moſt plaine, both by this, that they are ſaid to be Gods *heavenly hoſt*, and Angels in *heaven*, that is, who are confined to heaven for the proper place of their dwelling; and when they are here on earth, are ſaid to be *deſcended* from heaven, *Matth.*28.2. and to be here, and not there. That though they are many, and more then man can number, and in that reſpect are called *innumerable*; yet that their number is limited, and that God knowes the *number of them*, *cals them by their names*, and brings them out by number, the Prophet teſtifieth, *Iſa.*40.26. That Angels are *mutable* by nature ſubject to fall from the ſtate wherein they were created, the Scriptures doe teſtifie, where they make this Gods property, that hee onely changeth

Heb.12.

nor,

not, *Malach.* 3. 6. And with him is no *variablenesse*, *Iam.* 1. 17. And where it is testified that God hath charged the Angels with folly, *Iob* 4. 18. And many of the Angels did not keep their first estate, but left their habitation, and by sinning did fall from Heaven and are cast downe to Hell, and delivered into chaines of darknesse, 2 *Pet.* 2. 4. and *Iude* 6. And that onely the elect Angels are made holy and immutably blessed by the light which God hath added to them, *Iob* 4. 18. Thus much for the definition of Angels.

3. *Corollary.*

The third Corollary is, That the bodily shapes of men, and other creatures, in which Angels have appeared, were no parts of their nature and substance, neither were essentially united unto them, but were onely assumed for the present time and occasion, that thereby they might make fraile men see more evidently, and acknowledge their presence and their actions. For the heaven of heavens is not the place of grosse earthly bodies; and therefore Angels, being naturall inhabitants of heaven, have no such bodies personally united; they onely did for a time assume the bodies in which they appeared and performed some actions on earth. The wordes of our Saviour, *Luk.* 24. 39. shew that *Spirits have not flesh and bones.* Therefore Angels being spirits have no such bodies united to them as those wherein they appeared. Of the assumed bodies of Angels.

4. *Corollary.*

That Angels are confined to the places in which they are, and are in places definitively, though not circumscribed and measured by them as bodily things are; Angels being pure spirits, doe *not consist of parts* as bodily things doe; neither have they any bodily quantity or dimension, as length, breadth, height, and thicknesse; and so they cannot bee compassed about, nor measured, nor limited by any bodily space; but yet they are definitively in their places, that is, there and no where else; and their substance together with bodily substances may be in the same place; as the whole soule of man is in the whole body, and is wholly in every part of it and no where else, so it is with Angels. How Angels are in a place.

5. Corollary.

The number of them very great.

Seeing Angels are by creation the proper and naturall inhabitants of the higheſt heavens, which is a moſt ſpacious place, compaſſing about the whole viſible World, and more large and capacious then all other places; as Solomon doth intimate, 1 *Kin.* 8. 27. Hence it followeth that the Angels are many in number, more then can be numbred by man, and ſo in reſpect of man innumerable. For we muſt not thinke that God, who in the creation repleniſhed the Sea with fiſhes, the aire with birds, and the viſible heavens with innumerable ſtarres, and the earth with beaſts and creeping things; and commanded man to multiply and repleniſh the earth, would leave the beſt and moſt glorious place of all not fully repleniſhed with inhabitants, glorious Angels, who were created at the firſt in their full number: undoubtedly therefore there muſt be many, farre more then man can number. And this the Prophet Daniel ſaw in a viſion and teſtified, *Dan.* 7. 10. where hee ſaith that *a thouſand thouſand* miniſtred to the Lord Chriſt, and *ten thouſand thouſand* ſtood before him. Alſo in the Goſpell wee read that there was a *Legion*; that is, ſix thouſand divels in one man, *Mark.* 5. 9. And if there be ſo many divels, that is, evill Angels in one man; then ſurely the whole company or multitude of thoſe evill Angels muſt be many. And the whole company of Angels, in the firſt creation of which ſome onely did fall and become Divels, muſt needs much more bee innumerable. And if that conjecture and opinion of learned men be true, to wit, that the Angels which ſinned and were caſt downe from heaven, are as many in number as all the elect of mankind which have beene, are, or ſhalbe to the end of the World; and that they ſhall fill up the glorious manſions, and ſupply the roomes and places of the loſt Angels; then ſurely the multitude of all the Angels which God created muſt needs bee great and innumerable, farre exceeding our capacity.

6. Corollary.

Their motion wondrous quick,

Sixthly the higheſt heavens, being the place of reſt, and not of motion which is proper to viſible and corporeall things, and being

being the place where God hath appointed that the eternall rest or Sabbath shalbe kept; Therefore the Angels, which were created to bee the naturall inhabitants of those glorious heavens, were not made to move with bodily motion, as bodily creatures doe: their coming from heaven to earth is not a passage through the whole space between heaven and earth, which would require a long time; but, as it is with the mindes and thoughts of men, they are now here exercised about things present, and in a moment of time, in the twinckling of an eye, they are in the remotest parts of the World, or in the highest heavens, and yet passe not through the space betweene: so it may well be, and we may with good reason conceive, that the Angels, which are of a purer and more heavenly substance then our soules, and more nimble and active then the mindes or thoughts of men are by nature; can in a moment bee present here on earth, and in the next moment bee againe in heaven. But how soever, or by what way soever, they descend and ascend, it is most certaine, that they are the *swiftest of all things created*; and so much the Scriptures shew clearly in many places, where they describe Angels with *wings*, and call them *Cherubins* and *Seraphins*; yea some one of them with *many wings*, which are instruments of flying and of swiftest motion, as *Gen.* 3. 24. *Ezech.* 10. 1. 19. and 11. 22. and *Isa.* 6. 2. Also we read that on a suddaine, even in an instant, a whole *multitude of the heavenly host* have descended from heaven and beene present on earth, *Luk.* 2. 13. And the Angell of the Lord is said to *encampe with* an heavenly host round about them that feare God, *Psalm* 34. 7. not by being here resident and abiding on earth, out of their proper place of abode; but by standing before God in heaven, and beholding his face; that they may bee ready in a moment when hee gives the watch word to present themselves on earth, there to deliver his elect, and to destroy their enemies, as our Saviour doth intimate, *Matth.* 18. 20.

7. *Corollary.*

Seventhly, seeing the highest heaven is the proper place of Angels, and this is the order which God did set in the creation, that all creatures should keep their station, and not leave Of the fall and standing of Angels.

their dwelling; Hence it followes, that it is against nature, and contrary to the order of creation, that many Angels are excluded and shut out of heaven, even all the evill Angels: And it is a thing above nature, even the supernaturall grace and gift of God, and a thing purchased and procured by the infinite power, excellency, and dignity of Christs merit and mediation, that the elect and holy Angels should bee made ministering spirits, and sent forth to *minister for them who shall be heires of salvation*, as the Apostle saith, *Hebr.* 1. 14. And here now occasion is offered to discourse about the sin and fall of the Divell and evill Angels; how contrary it was to the law of nature, that they should forsake their station, sin against God, and not stand in the truth, and to the order which God set in the creation; that they should leave their dwelling, and exclude themselves out of heaven, and be cast downe into Hell. Also here is occasion given to shew, that the elect Angels come to minister for the elect through the supernaturall power and efficacy of Christs mediation; & that Christ, by supernaturall grace and benefits given to the heavenly Angels, hath obliged and bound them to himselfe, to obey him as their head, and to minister for the good of his little ones. But these things come more fittly to bee handled after the creation, when wee come to discourse of the confusion of the World by the Divels Apostasie and mans fall; and of the restoring of mankind, and the renuing and perfecting of the World by Christ.

Vse 1. Comfort by the ministery of Angels.

Now these Doctrines thus opened and proved, are of great use for comfort and confidence to all the elect and faithfull people of God, in the midst of all troubles which befall them in this life; and when dangers and worldly enemies beset them round about; also for confirmation and strengthening of them against all the assaults, and temptations of the Divell. For if the glorious Angels which are ministering spirits for their good, which also love them, rejoyce at their conversion, watch for their safety, and are their fellow-servants under one Lord Christ, be such heavenly, powerfull, and active spirits even by creation; so excellent in strength, so lively, quick, and ready at hand to help in a moment when God gives the watch-word; what need we feare or faint so long as wee cleave to God and sticke to his truth? Hee is a tender and loving father; and Christ our high

Priest

Prieſt hath a feeling of our infirmities and doth pity us; he will be ready to help; and he hath mighty inſtruments and miniſters, even thouſands and ten thouſand thouſands ready to ſave and deliver us from all enemies, as he did *Daniel* from the Lyons, and his three fellowes from the fiery furnace. Or, if hee doth not ſend them to deliver us out of the troubles of this life; yet hee will at our death ſend his Angels to carry our ſoules with triumph to heaven, as *Eliah* was carried up in a fiery Chariot, and the ſoule of *Lazarus* is ſaid to bee carried up by them into *Abrahams* boſome. Wherefore let us not feare either multitude, malice, or might of enemies; but carefully ſerve God, and confidently reſt on the Lord Chriſt our Redeemer and Saviour.

Secondly, Theſe Doctrines ſerve to diſcover divers errours concerning the nature and ſubſtance of Angels; as that groſſe opinion of Peter Lombard, who held that the Angels are *corporeall* ſubſtances, becauſe the Divell and evill Angels ſhall ſuffer the torment, and feele the paines of hell fire, which hath no power but over bodily creatures: Alſo that opinion of the Gentiles, and *Cardanus* who held that the Angels were *mortall* and *corruptible* creatures; both theſe are here diſcovered to be erroneous. For the firſt is builded on a groſſe conceipt, that the fire of hell is elementall and corporeall fire; which, as it burneth and conſumeth bodily ſubſtances, over which it hath power; ſo it in time waſteth it ſelfe, and goeth out: but indeed the fire of Hell is the fire of Gods wrath, which burneth and tormenteth worſe then elementarie fire; but conſumeth not, neither ſhall ever be quenched, as our Saviour teſtifieth. The ſecond opinion is alſo confuted by theſe doctrines, which have proved Angels to be ſpirits or ſpirituall ſubſtances; which, though they may bee ſtained with ſin; yet they cannot bee diſſolved, as men are in death by the ſeparation of ſoule and body; nor corrupted, as mens bodies are in the grave; but the evill Angells ſhall live in eternall torment, and their ſubſtance ſhall never be corrupted and conſumed, and the holy and bleſſed Angels are immortall and ſhall live in glory for ever, and there ſhall be no end of their bleſſedneſſe.

Vſe. 2. Confutation of contrary errors.

Chap. V.

Of the Creation of the Earth. The names whereby it is called. Properties of it. All creatures have being of God: with Vses. The World is all mutable, and appointed so to be: Vses. The creation and redemption of the World, wherein they resemble one another: Vses. The holy Ghost is of one and the same nature with the Father and the Sonne.

THe Second thing created next after the highest heaven, with the inhabitants thereof the Angels, is *the Earth*, as my
Gen. 1. 2. text here saith in these wordes, *and the Earth.* But wee must not here understand by *Earth*, this earth or drie land upon which
What the earth here is. men and beasts doe live, and move, and have their being; and which is beautified and adorned with trees, plants, greene herbes and flowers; and repleni shed with stones and metals of all sorts: For that was created together with the waters of the Sea, and brought into forme and repleni shed in the third day, as appeares in the, 9. 10. 11. verses of this Chapter. But here by *Earth*, wee are to understand a certaine rude matter and masse *without forme and void*, out of which God made all the inferiour visible World, and all things therein contained; so the wordes following in the second verse plainely shew: *The earth was without forme and void, and darknesse was upon the face of the deep.* Now that wee may know what creature this *Earth* was, wee are to consider these 3 things; First, the severall names by which it *is called.* Secondly, the properties by which it is described. Thirdly, the meanes by which it was upheld in being, and disposed to bee the common matter of all other visible things created afterwards.

The names of it. First, the names by which it is called are three, 1 ארץ, the earth. 2 תהום, the deep. 3 המים, waters. First it is called *the*
1. *earth* because of the grossenesse, unmoveablenesse, and impurity of it. For the earth is of all elements most grosse, heavy, impure, and confused, not fit to move out of the place wherein it is; most untractable and not ready to apply it selfe to any other thing, and hard

hard to bee turned into the forme of other things without labour and working of it. This first rude and informed masse which God created out of nothing, is here declared by this name, *Earth*, to have beene, like the earth, very impure and confused, dull and unfit for motion, resembling, at the first, the earth rather then any purer element.

Secondly, it is called תהום, *the deep*, here also in the text, which 2
word signifies a great deep or devouring gulfe, as it were of troubled waters, also troubled and confounded with mixture of mud and myre; which, though in respect of the troubled mixture and confusion it hath a resemblance of earth, yet it is bottomlesse, there is no solidity in it, no ground or stay to bee found at all: Thus much the Hebrew word signifies according to the notation and common use of it.

Thirdly, it is called מים, *waters*, also in this text, because 3
of the wateriſh fluxibility which was in it; by meanes of which it was unstable and unsettled, and also because it was an huge deep like the great waters of the Sea. Now it may seeme strange, that this one and the same rude masse should bee like earth, and like a bottomlesse depth of myre or quick-sand, and like waters, all at once; which are things different and unlike one to another, especially the thinne flowing element of water, and the grosse, dull, unmoveable earth. And therefore the learned Expositors labour thus to qualifie the meaning of the words; they say it was a confused masse, even the matter of all the elements mingled together; and because the earth and water are the most grosse and impure, and did most of all appeare in it, therefore it is called earth and water, and the deep, which is a mixture of both. But in viewing, reviewing, and sifting the words thoroughly, I have observed something over & above that which by reading I could observe in others; to wit, that this rude masse was not suffered to lye idle one moment from the first creation, and bringing of it into being out of nothing; but being a meere unformed masse or Chaos, it had at the first a resemblance of *earth*, because the grosse matter of the earth was so mingled and confounded in it, that it chiefely appeared in the upper face of it, and so it seemed grosse and earthy, and is first called *Earth*. Secondly, by the operation of the spirit of God cherishing and

moving it, the groſſe thicke matter ſettling downward toward the center, it became immediatly in the upper face of it like a *deep mire* or quick-ſand, which more inclines to water then earth, and hath no ground, ſtay or bottome in it; and therefore in the ſecond place it is called the *deep*. Thirdly, God making the earthy matter to ſinke and ſettle downward ſtill more and more, all the upper face of it became more thinne and fluid, like unto impure *waters*; and thereupon in the third place it is called *the waters*: though indeed, there was neither perfect water, nor earth, but a confuſed matter without forme and void, out of which all viſible things were formed. Thus much the names ſhew unto us concerning this maſſe, which I propounded as the firſt thing.

Properties of it. The ſecond thing is the conſideration of the Properties by which it is deſcribed; for it is ſaid to be *Tohu* and *Bohu*, and that darkneſſe was upon the upper face of it.

1. Firſt, it is ſaid to bee תהו Tohu, that is, *without forme*, even a thing imperfect, which had neither the nature, nor ſubſtance, nor naturall ſhape or property of any perfect creature.

2. Secondly, it is called בהו Bohu, *void*; it had in it no formed creature of any kinde to fill and repleniſh it; for this word is uſed to ſignifie the emptineſſe and utter deſolation of a land wholly depopulated & laid waſte, and of a Citie brought to ruine having nothing left but heapes of ruined Walls, *Iſa.* 34. 11. and *Ier.* 4. 23.

3. Thirdly, it is ſaid to bee all darkneſſe in the upper face of it; *darkneſſe was upon the face of the deep*. By darkneſſe we are not here to underſtand any darke body, as aire or thick clouds of darkneſſe compaſſing it round, and over-ſpreading of it, as the dark aire and thick miſt did the land of Egypt when God plagued it with darkneſſe; but this is the meaning, that in this rude matter there was no light, neither did any appeare in the out-ſide or upper face of it.

Now theſe properties, by which it is deſcribed, do comprehend in them that which in naturall philoſophy is called *privation*, & is held to be a principle or beginning of natural things. For unto the making & generating of any bodily, creature or natural body there are three things required as firſt principles. 1. A *matter* capable of

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some forme. that is expressed in the names of *earth*, *deep*, and *waters*. 2. *Privation*, which is an absence or want of the forme which ought to be or might bee in that matter, for to give it that naturall being of which it is capable, and unto which it is inclined. This privation of forme, and this emptinesse of all naturall powers and properties which are required in creatures, and this darkenesse which is the privation of light, they are the second principle. The third is the naturall and substantiall *forme*, which is that which distinguisheth one creature from another, and gives being to every creature; that is, makes it to bee that which it is in the kind of it. This forme God by his word gave to the severall parts of this matter, when hee said, Let it be, & it was so. But when a matter rude, undigested and unformed is inclining to some forme, and wants it, there must be a disposing of the matter to receive the forme which it ought to have to make it a perfect creature in his kind, and which it yet wants and requires; and that working, preparing and disposing of the matter, that it may bee fit to receive the forme which must perfect it. And this disposing of the common and rude matter of all the visible World is here expressed in these words of the text; And *the Spirit of God moved upon the face of the waters*. Some doe here by the spirit of God understand some Angeli- call spirit, which God used and imployed to fit and prepare this matter to his hand: thus *Cajetan* a Romish Cardinall and Schoole-man held. *Tertullian. lib. 3. contra Hermog.* saith, that this spirit of God was a winde, by which God prepared and disposed it. *Theodoret* saith it was the aire, which moved on the upper part of it, *Quæst. 8. in Genes.* But I conceive all these to bee unsound opinions First, they are confuted by the very words of the text, and by all other Scriptures which ascribe the whole worke of the creation, and the making of the World, and all things therein wholly and onely to God *the Father, the Word, and the Spirit*, three Persons in one undivided essence. Secondly, it is against all reason, to thinke that God, who created the chiefest and most excellent of all his workes the highest heavens, and the Angels, the heavenly spirits, immediatly of nothing in a moment, and also the common matter of all the visible World in an instant; would use, or did imploy any creature

What the Spirit moving is.

1 Ioh. 5. 7.

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to dispose the matter and to fit it to his hand: Wherefore the best exposition of these words is that which is held generally by the best learned; to wit, that this Spirit of God, here mentioned, is the eternall Spirit, one and the same God with the Father and the Son, by whom all things were made; and Hee is said here to move upon the face of the waters: The Hebrew word here used doth properly signifie the *Eagles gentle fluttering* with her wings over her young ones, thereby *to cherish them*; as appeares, *Deut.* 32. 11. And here it signifies the worke of Gods Spirit extending his power upon this rude, confused, unformed and empty masse, and gently shaking it, and causing the grosser parts to settle downewards, and the more subtle parts to gather into the upper place, and so to prepare and dispose every part for the substantiall forme which God at length gave unto it. Thus you have the text opened.

1. *Doctr.* All creatures have being of God.

From whence we learne, First, That man and all other creatures which live, and move, and have any being in the whole visible World, howsoever they are engendered and propagated one by another, yet they have their whole substance and being from God, and he is the sole creatour and maker of them. That he made the first common matter out of which they were framed, the text here sheweth plainely. Also that the spirit of God did prepare and dispose that whole matter and every part of it, to receive that forme which God gave to the whole World, and every creature therein. And by his word he gave a speciall forme and being to every creature after his kind, as afterwards appeares throughout the whole Chapter. And hee gave the gift of generation and propagation to every kind of creature which is propagated and begotten; and power to multiply; and without his power assisting and working together, no creature is formed at all: so that this Doctrine is most necessarily gathered from hence: And other Scriptures fully confirme it, as *Act.* 17. 25, 28. where it is said, that in him we live, move, and have our being; and hee gives life, breath, and being to all: Hee hath not onely made the heavens, and the earth, and all the host of them, and every thing which hath being, even all the changable elements, and vanishing meteors, in the first Creation, as fire, water, aire, earth, haile, snow, thunder, lightening, clouds, vapours, and

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the like, as wee read, *Job* 28. *Psalm.* 33. 6. and *Psalm.* 149.5. and *Isa.* 66. 2. but he also *frames* every man in the womb of his mother; as the Psalmist testifieth, *Psalm.* 139. 13, 14, 15. and all children and the fruite of the womb are a *gift*, and blessing which cometh of the Lord, *Psalm.* 129. 3. And reason drawne from the proper name of God, *Jehovah*, proves this, that hee gives all being to every thing; and that as he is absolute of himselfe, so the being of every creature depends wholy on him; for so much that name signifieth, as I have elsewhere proved.

Vse 1. He is then Lord of all.

First, this serves to admonish us, that as wee our selves are the creatures of God, and he is our Lord to whom wee owe our whole substance, being, power, strength, life, breath, and motion, and are bound to imploy all to his glory: so all other things in the World which serve for our use, or can come within our reach and power, are Gods workmanship; he is the Lord and owner of them, and no man ought to use or imploy them, but by his permission, and in his service, and to his glory. Therefore let us devote our selves to God, and serve him by all his creatures, and for our life, breath, being, and all things, render due thankes to his heavenly Majesty, confessing that the whole World is his, and the fulnesse thereof.

Vse 2. All our right is from God.

Secondly, this Doctrine sheweth, that no man hath right or interest before God in any creature, or in his owne life, limbs, and members of his body, but by the free gift of God: Yea, since mans fall and forfeiture of his life and all things by sin, no man hath right to any good thing in the World, but in Christ who is heire of all things, and hath by his merit and mediation procured the preservation and continuance of being to man, and to all other things made for mans use. Although wicked, carnall, unregenerate men, have a common right and interest civilly before men in their lives, goods, lands and possessions; yet before God (while they abuse their power, riches, and all abilities, to sin and to pride, and oppression in the service of their owne lusts) they are no better then theeves and usurpers: And let all such looke to it, for certainely God will call them to account, judge and condemne them, as for unjust possessing, so much more for their profane abuse of his creatures, and all worldly blessings.

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2. *Doctr.* The World is all mutable, and appointed so to be.

Secondly, in that God, who by his infinite power can make perfect in a moment, and that immediatly out of nothing, the most excellent creatures of all, even the highest heaven and the Angels; did of his owne will, and according to his counsell, make a rude, confused, imperfect and unstable matter first without forme, that out of it he might frame, and indeed did frame this whole visible World, and all creatures therein: Hence wee may learne, That as all this World is mutable and inconstant; so the mutability and inconstancy of all visible and naturall things in this World, is a thing which God purposed and foreshewed in the creation of them; and all alterations and changes which are found in them, are according to the counsell of his will, and hee alone doth over-rule, order and dispose them. Many Scriptures prove this fully in all parts. Wise Solomon sheweth at large that all worldly things are subject to continuall changes, *Eccles.* 1. 4 5. 6. and David, *Psalm* 102. 26. testifieth of the visible heavens, which are the most durable parts of the inferiour World, that they shall *perish*, and shall *waxe old* as doth a garment, and as a vesture God shall *change them*, and they shall be changed, and *Isa.* 40. 7. all Flesh is said to bee *as grasse* which withereth, and the glory thereof as the *flower of the Field* which fadeth; and 2 *Pet.* 3. 10. 11. the Apostle affirmes, that the heavens shall *passe away* with a noyse, and the elements shall *melt with heat*, and the *Earth* with all things therein *shall bee burnt*: and that it is God who over-ruleth, ordereth, and disposeth all mutations, and changes in the World. David also sheweth, *Psalm* 104. 29. 30. that *when God hideth his face, all living creatures are troubled, when hee taketh away, their breath they dye, and are turned into their dust*: and *Psalm* 46. 6. Hee saith, that, *when God uttereth his voice, the Earth melteth*, and *Vers.* 8. *Come and behold the workes of the Lord, how hee disposeth desolations in the Earth*: and *Isa.* 24 1. the Prophet saith, *Behold the Lord will empty the Earth, and lay it waste; hee will overturne the face of it, and disperse them that dwell therein.* It is God who *pulleth downe the mighty*; and exalteth the *humble and meeke*, 1. *Sam.* 2. *Hee restraines the waters, and rivers are dried up. Hee sendeth them out, and they overturne the Earth; Hee breaketh downe, and it cannot bee built againe; he leadeth counsellors away spoiled, and maketh judges fooles;*

fooles; hee removeth away the speech of the trustie, and taketh away the understanding of the aged; hee powreth out contempt upon princes, and weaketh the strength of the mighty, Iob 12. 14. 15. 17. 20, 21.

This Doctrine serves to admonish us not to put trust or confidence in any worldly thing; not in the earth, nor any creatures in it; not in the face of the heavens, nor in the Sun, Moone, and Starres, because all are so mutable and changable. A faire Sunshine morning may bee turned into a tempestuous day of haile and raine. When the Sun is risen up most gloriously in the morning upon Sodome, and the countries of the plaine; before noone they may bee destroyed by a shower of fire and brimstone, and fruitfull lands may quickly bee turned into deserts, and barren wildernesse. The Sun it selfe may stand in the midst of his course, and may bee turned backe when hee is going downe. Wherefore let us not trust in deceiptfull vanities, but still remember that of the holy Psalmist, *O put not your trust in princes, nor in any child of man, for there is no helpe in them, Psalme* 146. 3. and that of the Prophet *Ieremie, Cursed is the man that trusteth in man, and maketh flesh his arme, Ier.* 17. 5. *Vse 1.* Trust not in any earthly thing.

Secondly, though there happen many changes and great confusion in the World, yet let us here take notice, that they come not by chance; and allwayes acknowledge, that they are in the will and power of God, and are ordered and disposed by his over-ruling wisedome. If to the wicked enemies and persecutors of Gods Church changes come for worse, to their confusion, and overturning of their power; let us see Gods hand therein, and let us give him the praise for working our deliverance, and avenging our cause on our enemies. If changes come to our selves, and our peace bee turned into trouble and danger; let us humble our selves, as under Gods hand. If our adversity bee turned into prosperity, let God have all the thankes. If wee see just cause to feare great changes in Church or State, let us flie to God for helpe, strength, courage, and patience, and betake our selves to his protection, that wee may rest safely under the shadowes of his wings. *Vse 2.* Thinke not changes in the World to come by chance.

The third point of doctrine, which wee may observe from the Spirit of God moving upon the waters, cherishing and

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Similitude of the Creation and Redemption.

fitting the unformed masse to receive a perfect being and perfect formes of visible creatures, doth shew the concord and perfect similitude which is between the worke of creation, by which God formed all things by his word and Spirit; and the worke of restauration and redemption of mankind, by which he reformes them by Christ and by his Spirit, and brings them to supernaturall perfection and blessednesse. As in the creation, God by his Spirit cherishing the rude masse did prepare, and fit every part thereof to receive a perfect forme and naturall being: so in the restoring of man kind, being deprived of his image and deformed, God doth by his Word, and by his Spirit shed on us through Christ, regenerate, renue, reforme and prepare us for the fruition of himselfe, and doth fit, and prepare us for supernaturall perfection and blessednesse. As in *Ezechiels* vision, the wind from God did move and shake the *drie bones* scattered upon the face of the earth, and fitted them by flesh and skinne to receive life, and to stand up living men in perfect strength and stature: So, by the word and Spirit of God, men dead and rotten in sinnes and sinfull corruption, are, by the Spirit of God breathed through Christ, renued after his image, and fitted by the life of grace, for the eternall life of glory, *Ezech.* 37. The Spirit of God (as our Saviour testifieth) is like the wind, which *bloweth where it listeth: it is hee*, which doth frame us after Gods image in our new birth, *Ioh.* 3. 5, 8. and fits us for the Kingdome of glory. Wee are as farre from God, and from Christ, and as void of his image and of all Spirituall life, as the rude masse was of all forme in the first creation; untill the Spirit of God bee given to us in Christ to *dwell in us*, and *renue us*, as the Apostle sheweth, *Rom.* 8. 9. 13. *Ephes.* 2. 18. 22. and *Tit.* 3. 5. 6.

Vse 1.

Wherefore, as wee desire to be made like unto Christ in the image of glory, and to see, and enjoy God in his heavenly Kingdom, where all fulnesse of perfection and blessednesse is to bee found; So let us by the consideration of this Doctrine be stirred up to thirst after the river of the water of life, even the gifts and graces of the holy Ghost, and never rest satisfied, till wee feele within us the testimony of the Spirit of Christ witnessing with our Spirits that wee are the children of God

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and till wee feele our selves sanctified throughout both in soule and body, and holinesse engraven upon our hearts without which none can see God.

Secondly, seeing the Spirit of God is he who prepares men for supernaturall perfection, and there is no communion to be had with Christ, nor participation of his merits and saving benefits to salvation, except men have the Spirit of God dwelling in them, and of profane and carnall sons of *Adam*, making them holy, and spirituall sons of God; Let us not count it any shame or reproach to us, that profane mockers of these last times doe, in mockery and derision, call us *spirituall men*, who ascribe all good motions which are in us to the Spirit of God dwelling in us, & directing us in all our wayes. We doe not deny, but that all Enthusiasts, and other men of fanaticall Spirit, doe most profanely, and sacrilegiously Father their owne fansies, and lustfull motions on the Spirit of God, and therein deserve reproach and derision: but let men take heed, that they doe not, by loathing their hypocrisie and arrogancy, runne into Atheisme and blasphemous impiety, by rejecting and denying the Spirits dwelling in all Gods regenerate children, working in them all saving graces, and moving them to walke in the holy wayes of God which lead unto supernaturall perfection and eternall blessednesse. For, most certaine it is that as the first rude matter of the visible World was sustained and cherished by the Spirit of God moving upon the face of it, and was not otherwise able to subsist, or to bee formed into divers creatures, every one made perfect in their kind with naturall perfection: so the perfect stabilitie of man, in an happie unchangable estate; yea the perfection of the visible World made for mans use, is the work of the holy Ghost uniting man to to God in Christ, and gathering and reconciling all things unto God in him, who is the head over all. Although man and all creatures (as appeares in the last verse of this Chapter) were created every one *good* and *perfect in his kind*, with naturall perfection: yet man the chiefe, and the Lord of them all, having not as yet the holy Ghost shed on him through Christ, as all the regenerate and faithfull have, was mutable, and in that honourable estate of innocency hee did not stand and abide, but did fall from it very *Vse 2.*

very quickly after that the Woman was created and given to him, as wee read Chap. 3. yea hee did *not lodge one night therein*, *Psalme* 49. 12. and by Mans sinfull fall and corruption, the whole frame of the visible World was made subject *to vanity*, and *groaneth* under it as under an intolerable burden, and with earnest longing waiteth for deliverance and restitution to an higher estate in the glorious libertie of the sons of God, *Rom.* 8. 19. 20. And although the eternall Word, the Son of God, had undertaken for man in the eternall counsell of the blessed Trinitie, and did step in to mediate for man, and in the first promise made upon mans fall was proclaimed to bee the onely and all-sufficient Redeemer, and was fully exhibited in the flesh, and became a perfect Redeemer in his death and resurrection; so that in him is plenteous redemption, and matter sufficient to merit more then man lost by sin, even heavenly glory and immortality: yet all this profits nothing without the work of the Spirit. Christ with all his sufferings, and obedience unto death, and all his righteousnesse, and fullfilling of the law; are as a Fountaine sealed up, and treasures hid, and locked up in darknesse; so that none can partake of him or them for redemption and salvation without communion of the holy Ghost; which God in our regeneration doth shed on us aboundantly through Christ. This Spirit dwelling in Christ and the faithfull, makes them one mysticall body with Christ, sons and heires of God; makes his satisfaction their ransome for actuall redemption and reconciliation, and his righteousnes their righteousnes for justification. This Spirit also doth renue them after the image of God, and transformes them into the image of Christ in all holinesse, that they may bee fit to see and enjoy God; and thus hee brings them to the fruition of perfect blessednesse, and to the inheritance incorruptible and undefiled, which never fadeth: And Gods blessings are through Christs mediation poured out upon all creatures for their sakes: And hereupon it is, that all gifts and graces, which tend to make men perfect and unchangably blessed, are ascribed to the Spirit, as wisedome, knowledge, faith, hope, love, meekenesse, patience, courage, strength, prayer, and in a word all holinesse and perfection: and whensoever God is said to give any of these gifts

All whom Christ saves, renewed by the Spirit.

to

to men in an effectuall and saving manner and measure, hee is said to give them *the Spirit of grace, wisdome, zeale and supplication*, as appeares *Isa.* 11. 2. *Zach.* 12. 10. Yea common illumination and all extraordinary supernaturall gifts, which are given to unregenerate reprobates for the revealing of Christ, as the gift of prophecie to *Balaam* and *Saul*, and the change of heart in *Saul* from cowardly pusillanimity, to fortitude and magnanimity; the gift of miracles to *Iudas*; also illumination, *tast of the heavenly* gift, joy in the holy Word of God, given to backsliders, *Heb.* 6. are the worke of the holy Ghost, assisting them and inspiring them from without, for the Churches good; not inwardly dwelling and working in them for their owne salvation. Wherefore let us count it no reproach that wee have no hope of being in an happy and blessed estate, no assurance that wee are in the way to perfection, till wee feele the Spirit of God dwelling and working in us, moving our hearts, and conforming us to the image of Christ; and that wee rejoyce in this, and this is our glorying that wee are not carnall but spirituall. They, who think it enough, for the obtaining of perfection and salvation, to know, beleeve, and professe, that in Christ there is as sufficient matter of satisfaction for the redeeming of all mankind; as there was in the rude masse without forme, matter enough for the whole visible World and all creatures therein, doe much deceive themselves: for many who know and beleeve all this doe perish; and none are saved or perfected by Christ, but onely they who are by the Spirit dwelling in them united to Christ, and regenerated and renued after his image. This Spirit is the earnest of our inheritance, and witnesseth to us our adoption; hee makes us new creatures and a free willing people, hee sanctifieth us to bee an holy Temple for himselfe to dwell in, purgeth out sinfull corruption, mortifieth the deeds of the flesh, so that sin cannot reigne in our mortall bodies.

There is one thing more, which I may not passe over here in silence, to wit, that this text doth prove plainely, that the Spirit of God, the third person in the Trinity, is one and the same God with the Father and the Son, of the same uncreated nature and substance, the almighty Creatour, and Preserver of all things in heaven and in earth, visible and invisible. To sustaine 4. *Doctr.*

a rude matter without forme and void, and to make it subsist, is a worke of power, farre above the power of any thing created; and to compasse and comprehend the whole matter and masse of the visible World; and to assist and cherish by present vertue every part thereof at once, is a strong argument and plaine proofe of divine and infinite power and omnipotency, proper to *Iehovah* the one onely true God: and all this is here testified of the Spirit of God in these words, *and the Spirit of God moved upon the face of the waters*, that is (as the Hebrew word מרחפת, *Merachepheth*, and here used in the originall signifieth) did *sit upon and cherish* that mightie masse, *as an Hen* doth sit upon and cherish her egges, that they may bee formed into chickens. Therefore the Spirit of God is here proved to bee one and the same God with the Father and the Son, and the almighty Creatour, former and preserver of the whole World, and all things therein. To which purpose the Scriptures also speake fully in other places, where the heavens and the host of them are said to bee made *by the Word and Spirit of God*, as *Psalme* 33. 6. and that when God *sends out his Spirit*, things are created, as *Psalme* 104. 30. and that God *by his Spirit garnished the heavens*, *Iob* 26.13. and that hee is present by his preserving and sustaining power in all places, *Psalme* 139.7. which places prove the Spirit of God to bee *Iehovah* the Creatour and Former of all things, and the true God, in whom wee all live, move, and have our being.

Vse. This point, which I have proved and confirmed by many other strong arguments already, in my discourse of the Trinitie; as it discovers the desperate malice, impudency, and *Atheisme* of the Remonstrants, the Disciples of *Socinus*, and *Arminius*, who call into question the Deitie of the holy Ghost and his unitie, with the Father and the Son, and his right to bee prayed unto and worshipped with Divine worship: so it is of singular comfort to the faithfull, whose bodies are Temples of the holy Ghost, in that it assures them that God is their portion, and dwells in them, and they are begotten of his seed in regeneration, and are partakers of the Divine nature, and heaven is their inheritance.

CHAP.

CHAP. VI.

Of the first dayes worke. What the light was. What it is, God said, Let there be light. How he called the light, day, and the darkenesse night. Of a day naturall and civill. That the night was before the day. How a day was before the Sunne was. Prerogatives of the first day.

VErs. 3,4,5. *And God said, Let there be light, and there was light;* Gen. 1.
And God saw the light that it was good. And God divided the light from the darkenesse. And God called the light day, and the darkenesse hee called night, and the evening and the morning were the first day.

After that darkenesse had continued upon the face of the deep, and the whole matter of this inferiour World had remained full of darkenesse for the space of one night, God by his powerfull Word created *Light*, the first perfect creature and element of the visible World, *and commanded it to shine out of darkenesse*; 2 Cor. 4. 6.
and this was the morning of the first day. In the words wee may observe these foure things: First, the *creation* of light in the 3. *vers.* Secondly, Gods *approbation* of it in these words, *God saw the light that it was good.* Thirdly, Gods *separation* of it from the darkenesse, *vers.* 4. Fourthly, Gods *nomination* or naming of the *light, day, and the darkenesse night*, and so compounding these two, light and darkenesse, into the first whole day of the World, *vers.* 5.

In the first thing, which is the creation of light, the first of all perfect creatures in this visible World, two things come to bee sifted and examined for our right understanding thereof. First, the thing created, *Light*, what is thereby here meant. Secondly, the manner of creating it, *God said, Let light bee, and it was so.*

Concerning the first, I find divers and severall opinions of the learned. Saint *Augustine lib.* 1. *in Genes. ad literam cap.* 3. and *Rupertus lib.* 1. *de Trinit. cap.* 10. doe by this light understand the highest heavens, and the Angels, which are not a cor- What the Light was?

corporeall but a ſpirituall light; but this cannot bee the truth, for this light is ſaid to bee that which is called *the day*, and is oppoſed to the *darkneſſe of the night* here in this mutable and viſible World; the ſhining whereof doth diſtinguiſh day from the night, which cannot bee ſaid of the Angels and the higheſt heavens, which were not made out of darkneſſe, nor out of the rude unformed maſſe as this light was, which God commanded to ſhine out of darkneſſe as the Apoſtle ſaith, 2 *Cor.* 4. 6.

Secondly, others, as *Beda*, *Lyra*, and *Lombard*, doe by this light underſtand a bright cloud carried about, and making a difference of day and night.

Nazianzene and *Theodoret* doe think, that it was the ſame light, which now is in the Sun, Moone, and Starres, ſubſiſting at the firſt in one bodie, and afterwards divided into ſeverall parts when God made the Sun, Moone, and Starres out of it.

Baſil thought that it was a light without a ſubject. *Aquinas*, that it was the light of the Sun made imperfect at the firſt; and of this opinion is *Pererius* alſo.

Catharinus held, that it was the Sun it ſelfe, made firſt of all; which is directly contrary to the expreſſe words of the 16. *verſ.* which affirme, that the Sun was made the fourth day.

Iunius, by light, here underſtands the element of fire.

In this variety of opinions, I hold it the beſt, and ſureſt way of finding out the truth, to ſeeke it out of the word uſed in the originall text. The Hebrew word (אור, *Or*) which is here tranſlated *Light*, (beſides the tropicall and ſpirituall ſenſes, in which it is uſed in thoſe Scriptures which call God the *light in whom is no darkneſſe*, and the light and ſalvation of his people; and doe call Gods regenerate people *light in the Lord*) doth more properly ſignifie two things: Firſt, that naturall bodie or ſubſtance, which among all the parts and creatures of the viſible World is moſt bright and ſhining in it ſelfe, and gives light to others; as for example, the Sun, Moone, and Starres, are called *Lights*, *Pſalme* 136. 7. and the element of fire, is called by this name אור, *Light*, *Ezech.* 5. 2. Secondly, it ſignifies, and that moſt frequently in the Scripture, the light, that is, the ſhining brightneſſe of the heavens, and of the Sun, Moone, and Starres,

and

and of the element of fire burning in a lamp or torch, or other combuſtible matter. Here I doe not take the word in this latter ſenſe, onely for a ſhining brightneſſe; for then God had created an accident or quality without a ſubject, which is a thing againſt nature of things created; for common reaſon and experience ſhew, that never did any qualitie ſubſiſt of it ſelfe without a ſubſtance; by courſe of nature no light can be but in ſome created body, as in the heavens, fire, or aire. But here by light wee are to underſtand, of neceſſity, ſome notable part of this great frame of the viſible World, which God firſt framed out of the rude maſſe, which was without forme and void, before mentioned; yea that part, which is moſt bright, ſhining and reſplendent; and doth by light and brightneſſe, which is naturall in it, ſhine forth and enlighten other things. Now that cannot bee any of theſe lower elements, the water and the earth, for they have no ſuch light in them; and beſides, it is manifeſt, that they were formed out of the groſſeſt and moſt dark part of the common maſſe, on the third day, *verſ.* 9. Neither can it bee the ſpacious region of the aire, which is extended and ſpread abroad farre and wide, over all the round globe of the earth and the waters, and reacheth up to the etheriall region of the viſible heavens, even to the ſphære of the Moone, and is called the loweſt heaven, or רקיע בתוך המים, that is, the broad expanſion or firmament in the midſt of the waters: For that was formed the ſecond day, as appeares in 6. 7. 8. *verſ.* It muſt needs therefore bee the firmament of the viſible heavens, which is called השמים רקיע, *The large and farre ſtretched firmament* of the midle heaven, even the fiery or etheriall region, wherein God, on the fourth day, formed and ſet the great lights of the Sun, Moone, and Starres, *verſ.* 14. 16. For, firſt thoſe heavens were framed and made of the moſt pure, and refined part of the maſſe, which is the common matter of the viſible World, and are moſt bright and ſhining, full of light and brightneſſe; and undoubtedly as in place and order, they are the next to the higheſt heavens, ſo they were created next after them in the firſt day, and are here called by the name of *Light*, becauſe all the light of this viſible World is in them, and from them ſhineth into the aire and giveth light upon the earth. Secondly, there is no particular mention made

by *Moses* in this Chapter of the framing of these heavens, among all the works of the six dayes, except it bee in this word *Light*; and it is most incredible that hee would omit the creation of them which are the most excellent and glorious part of the visible frame of the World, especially seeing hee doth exactly and particularly name, and relate the creation of all other parts, and the day wherein they were created.

I am not ignorant, that *Aristotle*, and the most learned naturall *Philosophers* of his sect, did hold, that the visible heavens are eternall and unchangable, and of a matter and substance different from the foure elements, fire, aire, water, and earth; and were not made of the same common matter. Also divers learned Christians and Schoolemen doe thinke, that these heavens were created together with the highest heavens immediatly of nothing, in the beginning when time first began to bee, and are mentioned in the first verse; and the light, which is here said to bee made, is the element of fire; the naturall place and region whereof, the *Philosophers* held to bee next under the visible heavens, and above the aire: their reasons are two especially; The first, because there is no other mention of the creation of the firie element in all this Chapter. The second is, because the fire is the most pure element, and full of light: But these things are not of strength to overthrow our exposition. First, for the opinion of the *Philosophers*, that the visible heavens are immutable and cannot bee dissolved, it is contradicted by the expresse words of holy Scripture, *Psalme* 102. 26. and 2 *Pet.* 3. 10. Also wee finde by experience many changes in those heavens; as new Starres & Comets appearing for a time & after vanishing. The Sun and Moone *stood still* for the space of a whole day, *Iosh.* 10. and the Sun *went back* ten degrees, 2 *King.* 20. Secondly, the vertue and influence which is in the visible heavens, and is from them naturally communicated to the lower elements, sheweth plainely that they all are of one common matter. Thirdly, that they were not made at once of nothing with the highest heavens, appeares by this, that the Sun, Moone, and Stars, which are the chiefest parts and ornaments in them, were created after the first rude matter, and secondarily formed out of it on the fourth day.

Fourth-

Fourthly, that the visible heavens are indeed the pure element of fire, which is here called *Light*, and that the creation of the light is the creation of them, and of the firie element all in one, may easily bee proved by divers reasons. First, by the light and fervent heat, which flowes from them into things below, by meanes whereof they doe beget firie meteors and lightenings in the aire, and scorching fumes, and burning flames in the earth, as dayly experience teacheth. Secondly, by the burning and consuming fires, which descended from those heavens in the destruction of *Sodom*, and when the Lord came downe on mount *Sinah* to give the Law, and when *Eliah* consumed the captaines and their fifties, 2 *King.* 1. and was answered by fire, which consumed his sacrifice, 1 *King.* 18. Thirdly, that these heavens are of a fierie substance, and indeed the pure element of fire, and that in the dissolution of them, when the Lord by his mighty voice shall rend them and dissolve them at the last day, and mingle them with the inferiour elements; they shall bee all on fire, and in flames and flashes shall passe away with a noyse, and melt the elements with fervent heat, and burne the earth with all the works that are therein; the Apostle doth affirme in plaine words, 2 *Pet.* 3. 11. 12. If they were not of a firie substance made out of the rude masse, but of an higher and super-elementary nature created immediatly out of nothing, together with the highest heavens, they could not bee dissolved and set on fire. Thus you see the first thing opened, *viz.* what is here meant by *Light*.

The next thing is the *manner* of creation; expressed in these words, *God said, Let there bee light, and there was light.* I will not here trouble my discourse with needlesse questions, which are moved by divers ancient Writers, and not cleared concerning the manner of Gods speech when *He said, Let there bee light*; as whether it were a bodily and audible voice, or a spirituall, and the like. Certainly it was no sound of voice, nor any forme of words or speech by which God formed the light: It was the act of his Almighty power, by which he formed, and brought into actuall being the light and every other thing, even so as hee had decreed from all eternitie. Now the Spirit of God doth here expresse this powerfull act by the name

Of Gods saying, Let light be.

of ſaying or ſpeaking, for 3. reaſons: Firſt, becauſe as the ſpeech and word of a wiſe man ſheweth his minde and declareth his will, ſo by this act of power, by which the light and every other thing was formed, God did ſhew and declare his eternall counſell, purpoſe and decree concerning the nature and being of them. Secondly, becauſe God the Father by his eternall Word, the Son, who is one God with himſelfe, did forme and make the light and all other things created, as appeares, *Ioh.* 1. 3. and *Coloſ.* 1. 16. and *Hebr.* 1. 2. Thirdly, to ſhew, that the creation of the World, and all things therein, was a worke as eaſie to God, as it is for a man to ſpeake a word and to command a thing to bee done; and that God by his power omnipotent, and powerfull and mighty word and command, can as quickly bring into being the greateſt things, and performe whatſoever he willeth and purpoſeth with more eaſe, then man can ſpeake and ſay, Let this thing be. This is the true ſenſe of the words, wherein the manner of creation is expreſſed.

2. The ſecond thing after the creation of light is Gods *approbation* of it, in theſe words, *And God ſaw the light that it was good*: That is, ſuch as God purpoſed to make the light, ſuch it was when hee had made it; there was no defect in the making, or in the thing made; but God did ſee and know it perfect in the kind thereof, and did approve it to bee good, profitable and uſefull, every way, for the purpoſes which hee intended.

3. The third thing is Gods *dividing* between the light and the darkneſſe which did over-ſpread the face of the deep, and poſſeſſed all the rude maſſe which yet remained without forme and void. This dividing between them, was nothing elſe but Gods ſetting and placing of the firie and ſhining viſible heaven in the ſuperiour place above the confuſed matter which was full of darkneſſe, and ſettled downe in the inferiour place where now the inferiour elements are

4. The fourth thing is Gods *nomination* of the light and darkneſſe, and compoſing the firſt day of the evening, that is, the ſpace wherein the darkneſſe remained over all the deep before light was created out of it; and of the morning, that is, the ſpace wherein light appeared before God ſet upon the ſecond dayes worke,

worke, and made the firmament. This is expreſſed *verſ.* 5. *God called the Light Day, and the Darkneſſe he called Night, & the evening and morning were the firſt day.* Here for our right underſtanding of this point, divers doubts and queſtions come to bee touched and briefely anſwered.

The firſt is, how and in what ſenſe God is ſaid to *call the light Day, and the darkneſſe Night.* The true and full anſwer is this, that God did not onely call the light Day, and darkneſſe Night: but alſo did ordaine and appoint, that the time of light ſhould bee the day, and the time of darkneſſe ſhould bee the night, and that they ſhould bee ſo accounted and called. 1. *Queſt.* *Anſ.*

The ſecond is, why God called onely the light day, and *Moſes* calls both the evening and the morning, that is, the time of light and darkneſſe one day, or the firſt day. 2. *Queſt.*

I anſwere, that Gods day, which is moſt truly and properly ſo called, is the time of light, and in it their is no night or darkneſſe. For God ſpeakes of a naturall day diſtinct from the night: but *Moſes* ſpeakes of a civill day which comprehends in it the ſpace of 24. houres, in which the Sun runnes round about the World with the heavens; which day includes in it a day and a night: and here obſerve that Gods day is all light, and mans day is mixt of light and darkneſſe. *Anſ.*

Thirdly, it may asked whether the night, or the day went before in the firſt day of the creation. 3. *Queſt.*

The Anſwer is, that the night or time of darkneſſe was firſt; and it is likely that darkneſſe did over-ſpread the face of the deep the ſpace of a night, that is 12. houres, before God formed the light, and ſetled the viſible heavens in their place; and that after the light was created, it did ſhine forth for the ſpace of 12. houres more before God went about to make the firmament, which was the ſecond dayes work; and ſo the firſt day of the World was of the ſame length with all other civill or Aſtronomicall dayes, that is, 24 houres, divided equally between light and darkneſſe. The words of the text ſhew that *darkneſſe over-ſpread* all the maſſe of the inferiour World for a time, before the light was formed. Alſo in naming the ſix dayes of the creation, the evening, that is, the time of darkneſſe, is rehearſed firſt before the morning, which is the time of light. Alſo Gods people *Anſ.*

began

began their dayes of the weeke and of the yeare with the night, and reckoned the Sabbath and other solemne dayes *from evening to evening*, as appeares, *Levit.* 23. 32.

4. *Quest.* Fourthly it may bee asked, how the firie or visible heavens could by their light make a day before the Sun was created, seeing the light of the same heavens, together with the light of the Moone, and the Starres added thereto, cannot make a day, but it is night where the Sun is absent, and the light of it not seene, notwithstanding the light of the heavens, and of the Moone and Starres.

Ans. I answere, that the light of the heavens without Sun, Moone, and Starres is sufficient to make a bright day in the place where they are, and there it is alwayes day, though by reason of the spacious regions of the aire, and the great distance betweene them and the earth, their light doth not shine to us to make a day of light without the beames of the Sun, but it is dark night in that part of the earth where their light onely appeares. Now in the first day before the firmament was made, that is, the region of the aire purged and refined out of the masse by the sinking and settling of the earthy and wateriſh matter towards the center, there was no need of light further then the body of the heavens reached, that is to the upper face of the rude masse, not yet formed, but remaining rude and full of darkenesse; And therefore so farre as the visible World was brought into forme, they did give most clear day-light: and as all had before bin overspread with darkenesse for the space of a night; so all was now overspread with light for a dayes space, and so the first day of the creation was one halfe all night, and another halfe all day in all the visible World, even in all parts thereof which were then created and brought into perfect forme and being. From this text thus opened wee may observe divers points of instruction.

1. *Doctr.* Three Persons in the Godhead. First we learne, that as there are three Persons in that one God which created the World by his own infinite power; so every Person is a creatour; and God the Father by his eternall Word, the Son, did extend and shew forth his power to the framing of every creature, and by his Spirit did give all forme and perfection to them, As the word *Elohim*, used in the first verse,

verse, notes more Persons; so here, and in the verse before, wee see the Persons distinguished, and all three working in the framing of the World and all the creatures therein. First, God the Father is brought in creating. Secondly, by his Word, that is, not by a sound of the voice, or a word uttered; for there was then no aire to receive such a sound; but by his eternall Word bringing things into being according to his eternall Counsell and decree. Thirdly, by his Spirit moving upon the face of the waters, and cherishing the rude and common matter of the whole visible World, yet void and unformed, and preparing it for the receiving of the severall formes of all creatures in the severall parts of it.

Which point excellently confirmes our faith in the true Doctrine of the blessed Trinitie, and confutes *Sabellius*, *Servetus*, the *Socinians* and *Arminians*, who denied the eternall Deity of the Son and the holy Ghost, and overthrowes their severall heresies and damnable errours. *Vse.*

Secondly wee hence learne, that all things are possible to God; he can as easily and quickly by his eternall Word and power bring greatest things to passe, even bring light out of darkenesse, and the glorious, pure, spacious, visible heavens out of the rude, impure and confused masse, which was without forme and void; as a man of nimble tongue and ready speech can speake a word. Which Doctrine other Scriptures doe aboundantly confirme, which ascribe to God omnipotency, and proclaime him to bee wonderfull in counsell, and excellent in working; and that nothing is too hard or wonderfull for him to doe, as *Genes.* 18. 14. *Isa* 28. 29. *Iob* 36. 5. and 42. 2. 2. *Doctr.* All things possible to God.

Which serves to stirre us up to feare, admire, and reverence God, to seek his favour and protection above all things, and to rest confidently on him for defence against all enemies and dangers when wee are reconciled to him, and have him for our God and our portion. *Vse.*

Thirdly, we may here observe, that God is wonderful in wisedome and providence, in that the first thing created in this visible World was light, even the bright and shining heavens; which, as above all visible creatures they shew the glory and super-celestial excellency of God in their naturall frame and substance, so also give 3. *Doctr.* God wonderfull in wisedome and providence.

give bodily light to the eyes of all bodily living creatures, which were to bee made to see, and discerne the glorious beauty and admirable frame of his visible works: for hereby it came to passe, that none of gods visible & perfect works of wisedome, were for an houre smoothered in darknesse; but were all manifest, and Gods glory was clearly seene in them, so soone as there was a seeing creature able to discerne them.

Vse. This sheweth, that God hath done his part to reveale himselfe; and man who takes not notice of God in his works, to worship him aright, is without all excuse. And this should stirre us up to labour to see God, and to discerne him in his works, and to place all our perfection and happinesse in the sight and knowledge of him.

4. Day. Prerogatives of the first day.

Fourthly, we may hence observe divers singular prerogatives of the first day, which is now, by the resurrection of Christ, the Lords holy day, and the Sabbath of all true Christians. That by many speciall prerogatives, God did in the creation foreshew his eternall counsell and purpose to make this day his holy day in the dayes of Christ, and in the time of the Gospell under the Kingdome of grace. 1. This is the first fruits of all time.

1. 2. In it was created the glorious frame of the heavens, and the
2. first light of the visible World. 3. In this day God first shewed
3. by his eternall Word, *the Son*, his eternall counsell and purpose, and by his Word and Spirit, began to bring his purposes to passe,
4. and produce things into being. 4. In this day darknesse and light were so separated and divided, that, while the night lasted, there was no day in all the inferiour World; and while it was day, there was no night over all the face of the earth & the deep, but light in all the World, which was then created and brought into forme and perfect being. 5. In this day God first shewed
5. his approbation and his pleasure, that he approved for good the things which by his eternall Word, the Son, he did forme and bring into being. Therefore without doubt most fit to bee the day of the Lord Christ, and sanctified and kept holy to the honour and glory of him, who is the first borne of God, and the first fruits of them that sleep, and the light of the World, and in whom God sheweth his counsell, and is in him well pleased, and by him turnes night into day, and brings light out of darknesse,

and

and brings us to eternall rest in the highest heavens, which were created in the beginning of the first day.

Chap. VII.

The second dayes worke. Of the skie and things now created. All made by the power of God in Christ. The use of the firmament. How called heaven. All was created wisely and orderly: Vse.

And God said, Let there bee a Firmament in the midst of the waters, and let it divide the waters from the waters. 7. *And God made the Firmament, and divided the waters which were under the Firmament, from the waters which were above the Firmament; and it was so.* 8. *And God called the Firmament heaven: and the evening and the morning were the second day.* Verse 6, 7, 8.

In these words wee have a briefe historie of the second dayes worke in the creation of the World: wherein wee are to consider these five things: 1. The thing created. 2. The creation and bringing of it into being. 3. The use of it. 4 The name which God gave unto it, 5. How by this worke there came in an evening and a morning, which where the second day

First, for the thing created, it is in the originall text called by a generall name רָקִיעַ, which may signifie any thing which is *spread abroad, or stretched farre and wide*, according to the etymologie of it. For the Hebrew verb רָקַע, of which it is derived, in all Scriptures whereſoever it is used, doth signifie the *act of spreading any thing abroad*, & stretching it out, and laying it wide-open to view, as *Exod.* 39. 3 *Numb.* 16 38. and *Ier.* 10. 9 it signifies *beating out of gold, silver, or brasse into thinne broad plates*, that is, spreading them broad by violent beating, *Exod.* 40. 19 It is used to signifie the *spreading abroad of the tent over the Tabernacle*, *Psalme* 139. 6. and *Isa.* 42. 5. and 44. 24. It is used to signifie the *stretching out of the earth above the waters farre and wide*, *Iob* 37. 18. it signifies the *spreading out of the skie and of the thinne cloudes*; and 2 *Sam.* 22. 43. it is used to signifie spreading abroad *as a man spreads* clay by stamping it with his feet; and, by a Metonymie of the effect, it is used to signifie stamping; Of the things now created.

ping with the feet as men ſtamp clay and ſpread it abroad, *Ezech.* 6. 11. and 25. 6.

Theſe are the places of Scriptures, in which onely that word is uſed. So then this word רָקִיעַ being derived of it, muſt needs ſignifie a thing which is ſtretched out like a tent or canopie, or ſpread abroad as plates of gold and ſilver are by beating, and clay by ſtamping. The Greeke Septuagints tranſlate this Word every where στερέωμα, that is, a thing which though it bee farre *ſtretched out*, yet it is ſo *ſurely eſtabliſhed*, that it abides ſtill in the place which God hath appointed for it. And the vulgar Latine, with divers later tranſlaters, following the Greeke Septuagints, tranſlate it *Firmamentum, the firmament*, that is, a thing firmely ſet and eſtabliſhed in a place, which cannot from thence bee driven out, and leave the place empty. And although this word may, according to the notation of it, ſignifie any thing ſtretched out or ſpread abroad, or laid wide open, and is once onely uſed to ſignifie broad plates of braſſe beaten out for a covering, and that in the plurall number, *Num.* 16. 38. yet in all other places of Scripture it is uſed in the ſingular number for the skie, which God hath from the beginning ſtretched out over the globe of the Earth and the Sea, as here in this Chapter, and *Pſalme* 19. 1. and 150. 1. and *Dan.* 12. 3. and *Ezech.* 1. 22. and 10. 1. Now what this skie or firmament is, that is a great queſtion among the learned. Divers of the Ancients, as *Baſil*, *Ambroſe*, *Beda*, and others, doe by this firmament underſtand the ſtarry heavens. Firſt, becauſe it is ſaid in the 8. verſe that God called this firmament heaven. Secondly, becauſe it is ſaid that, when God made the Sun, Moone, & Starres, hee ſet them in the firmament of heaven, *verſ.* 17. Thirdly, becauſe they doe imagine that there is a watery heaven above the ſtarry heaven, which conſiſts of water congealed like to Criſtall, and doth temper the heat of the Sun, Moone, and Stars; and out of this heaven they conceive that God poured the waters which drowned the old World, becauſe it is ſaid, *Gen.* 7. 11. that the windowes of heaven were opened, and God rained on the earth.

But others doe hold, that by the firmament here is meant the whole heavens; that is, both the firſt heavens, the ſpacious regions

gions of the aire; and alſo the middle, that is, the firie and ſtarry heavens; and the third, that is, the higheſt heavens. Firſt, becauſe it is ſaid that God called the firmament שמים, *Heaven*; and this word is uſed in the Scriptures to ſignifie all theſe three heavens. And as the higheſt heaven is called by this name, *Pſalme* 11. 4. *the Lords throne is in heaven*, and *Pſalme* 148. where it is ſaid, *Praiſe him, O heaven of heavens*: So the middle and ſtarry heavens, as *Gen.* 22. 17. where wee read of the Starres of heaven, and alſo the airy or loweſt heaven is thus called, *Verſe* 20. and 26. where it is ſaid, *Let the fowles flie in the open firmament of heaven*, and *Pſalme* 79. 2. and *Hoſ.* 2. 18. and many other places, where wee read of the fowles of heaven.

But the beſt learned of later times have for the moſt part held, that by the firmament is here meant that vaſt and ſpacious element and region of the aire, which is extended and ſtretched out, not onely round about all the Earth and the Sea; but alſo reacheth from this globe of the Earth and the Sea, to the ſtarry heavens even to the ſpheare of the Moone: and this is without doubt the true ſenſe and meaning of the word in this place, as appears by divers reaſons. Firſt, the Hebrew name שחקים, (by which God called this firmament or large region, being compounded of שם, which ſignifies *there*, or in that place, and מים, which ſignifies *waters*) notes out unto us, that this firmament is the place where waters are engendered in the clouds, and which from thence deſcend and water the earth, and that is the fluid and wateriſh element the aire. Secondly, there is no other firmament beſides the aire ſtretched out between the waters of the Sea, which are below and the undermoſt, and the waters above in the clouds heaven-ward, and from thence diſtill and water the earth, and did deſcend in great aboundance, and drowned the old World, when God diſſolved the clouds, & ſo opened the floud-gates and windowes of heaven: The aire is the onely element which divides between theſe two waters of the clouds above, and of the Sea and Rivers below, Thirdly, the airy region is that in which the Sun, Moone, and Starres doe ſhine and give Light to the Earth, and in which their beames and light appeare to us on earth. The light of the ſtarry heavens, and of the Sun, which alwayes.

The skie meant by the firmament.

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alwayes shines in them, even at midnight as well as at noone day, is not seene of us as it is in the heavens, but as it is in the aire; for, by multiplying their beames in the aire, the Sun, Moone, and Starres are seen of us, and give light upon the earth. And therefore it is not said, that God made the Sun, Moone, and Starres in the firmament, or set them to have their place and being in it; but gave them *to bee lights in it*, that is, set them above to shine through it, and, by multiplying their beames in this firmament the aire, to give light to the earth, *Verse* 15.

4. Fourthly, the fowles which flie in the open face of the aire, are said *to flie in the firmament*, which God called heaven, *Verse* 20.

5. Fifthly, the highest heaven was created in the beginning in the first moment of time together with the Angels. And the starry heaven is the *light created in the first day*; therefore this heaven here called firmament is the airie region or lowest heaven.

6. Sixthly, in all places of Scripture wherein wee finde this word רָקִיעַ, which is here translated firmament, wee may very well and with good reason understand by firmament, the large extended region of the aire; and it cannot be proved by any one place that the word signifies any other then the airie heaven enlightned with the beames of the Sun and the starry heavens.

7. Seventhly, they who here by firmament do understand the starry heavens, are forced by the words of the text (which say, that the firmament is in the midst of the waters, and divides the waters above from the waters below) to imagine that there are waters above the starry heavens, there placed to mitigate the heat of the Sun, and the Starres, and that these waters drowned the old World; which is a ridiculous conceipt, grounded on palpable mistaking of divers Scriptures, and contrary to all reason. For the places of Scripture which speake of waters above the heavens, intend no other waters but such as are in the clouds in the middle region of the aire, and above the lowest region of the firmament or airy heaven. First, the Hebrew phrase (מים מעל לרקיע and מעל שמים,) that is, *above the firmament*, or *above the heavens*; signifies no more but waters

that

that are above, heavenward. Secondly, the Scriptures doe plainely expound this phraſe, and in many places ſhew, that by waters above the heavens, they doe not meane either the multitude of heavenly Angels, as *Origen* dreamed; or any Cryſtall orbe or naturall waters above the ſtarry heavens, as *Baſil, Ambroſe, Beda,* and others imagined; or the matter of ſpirituall and ſupercelestiall ſubſtances different from the matter of earthly creatures, as *Auſten* thought; but that theſe waters above, are the waters in the clouds above in the middle region of the aire, even raine, and haile, and ſnow, and ſuch waters as flow from thence in great aboundance when it pleaſeth God to open the bottles, windowes, fountaines, and floodgates of heaven, that is, the clouds; for the clouds are called *the bottles of heaven, Iob* 38. 37. and the *fountaines of the deep, Prov.* 8. 28. *and the watery roofe of Gods chambers, Pſalme* 104. 3. and God is ſaid to bind up his waters *in the thick clouds, and the cloud is not rent under them, Iob* 26. 8. and when God openeth the clouds and ſends downe raine to water the earth, & to give to it the bleſſing of fruitfulneſſe, hee is ſaid to *open the windowes* and floodgates of heaven, *Gen.* 7. 11. and *Mal.* 3. 10. And the loweſt region of the aire, in which the dew is engendered of vapours and miſts diſſolved into ſmall drops, is called *heaven*; and the dew from thence diſtilling is called the *Dew of heaven, Gen.* 27. 28. *Pſalme* 133. 3. and *Zach.* 12. 8.

So then wee ſee that the firmament here called heaven, is the wide and broad ſpread aire reaching from earth to the ſtarry heaven, and compaſſing the globe of Sea and land round about; and by the waters above the firmament, the waters in the clouds are meant, which are above the loweſt region of the airy heaven or firmament. And thus much for the opening of the firſt thing in my text, to wit, the thing created.

The ſecond thing is the creation of this firmament, and the manner of it. It is ſaid, God made the firmament, that is, framed it, as hee had done the light the ſtarry heavens, out of the rude matter before named, which was without forme and void, *Verſe* 2. and this hee did by the ſame power and after the ſame manner, as he did the light, ſaying, *Let there be a Firmament*, that is, by his eternall Word the Son, by whom he doth exerciſe all his

power, and performe all his works according to his eternall Counsell, and by whom hee sheweth outwardly his eternall purpose and will, as a man by his word doth openly professe and declare his mind and purpose. And thus wee see the Son still worketh with the Father and the Spirit in the creation of every thing in the World, and without him nothing is made and created.

The third thing is a maine use for which this firmament was made to serve; namely to divide the waters from the waters, that is, the waters which are below in the Sea, and Rivers, and are mingled with the earth, from the waters which are above in the clouds; for wee finde by experience, that there is no other thing, which divides between those waters, but onely the lowest heaven, the airie firmament. There is also another use hereafter mentioned, *Verse* 20. that is to convey the light from the Sun, Moone, and Starry heavens to the earth.

The fourth thing is the name by which God called the firmament, that is, שָׁמַיִם, heaven. Indeed, according to the common etymologie and notation approved of all the learned, this name most properly expresseth the nature of the aire, the place of waters and wateriſh clouds; and the starry and highest heavens are so called by reason that they appeare to us, in our sight, to be one, and the same common body; or else by a metaphore, because there is a great similitude between them and the aire, in respect of their purity and brightnesse; or (as I have formerly noted) this word שָׁמַיִם, when it is the proper name of the highst heaven, may have another derivation of שָׁם, which signifieth *there* doubled, or made in the forme of the duall number; and so it is as much as if one should say *there, there*, that is, there is the place of all places, there is the best being in the heaven of heavens: and here wee may observe, what manifold and wonderfull wisedome there is in the names which God hath given to creatures which hee himselfe named.

How a day without the Sun.

The fifth and last thing to bee considered in this text, which is a point of greatest difficultie, is, How by the framing and continuance of this worke, there came in an evening and a morning, which are the second day. The Sun was not yet created to shine and to give clear day light, such as wee now have,

have, and therefore how could there bee a day or a morning? And the light, that is, the bright frame of the firie heavens being extended over all the inferiour masse of the inferiour elements, not yet formed, how could there bee an evening or night, and so a whole civill day, as the text here speakes? All that the learned have devised and written for the removing of these doubts, is this: Some hold, that the light which God created subsisting without a subject, did, for the space of 12. houres, shine and send forth beames, and make the morning; and againe, for the space of 12. houres, was contracted and withdrew it selfe, and so made the night or evening. This is the opinion of *Basil*, and *Damascene*. Others think that light created the first day, being a bright cloud which moved about as the Sun doth, did shine like fire one while, and so made the day; and was like a thick cloud of darknesse for another while, and so made the night; as the pillar of cloud which lead Israel; so *Beda* holds. Others thinke it was the light of the Sun created imperfect at the first, and moving about with the heavens, did make a difference between day and night equally. But certainly the light which God created being *good*, that is, a perfect creature in his kind, and so approved of God, as the words of the text shew; cannot with any reason bee held to bee any imperfect thing, which afterwards was altered, or any such mutable and corruptible light as was kindled and quenched; for God, seeing, and approving it for good, would not so quickly alter it.

Wherefore I take the evening or night time of the second day, to bee the time wherein God by his word and power was separating the aire and purging it, by causing the thick wateriſh and earthy part to descend and settle downewards towards the center. For all that time, the vast and spacious wide region of the aire, being not purified, remained dark and duskish, because the light of the firie heaven did not shine thorough it, and that was the evening or night of the second day: but the aire being made pure & perfect, and settled in his naturall place, received the light of the heavens into it for the space of 12. houres, before God began to create the other elements, which were the first works of the third day. And this was a day of light cleare

enough for the creatures then made, though not so light as when the Sun was made; and this evening and morning made *the second day*, as the text saith. And thus we see the true sense and meaning of the text, and what is the second day and the work thereof: from whence wee may observe some points of Doctrine.

Doctr. 1. All created wisely & orderly. First wee hence learne, that God proceeds most wisely and orderly in the creation of the World, declaring manifestly that hee doth nothing in vaine, nor makes any thing before it is usefull and necessarily for the communicating of his goodnesse to his creatures; but doth all for the benefit of others, and addes nothing to himselfe, neither hath need to receive glory from any creature. If God had made the Sun and Starres before hee made the aire or the earth, men might have imagined that hee had made the Sun and lights of heaven not for the use of men and other earthly creatures; but either because hee had need of them in the heavens to adde glory to himselfe; or else to remaine for a time without use and in vaine. But in that hee made not the glorious lights at the first before the aire, through which they might shine and give light to the earth, Hereby hee sheweth that hee created, all things wisely and orderly; the most needfull things in the first place; and nothing before there was use of it; nothing which remained unprofitable for one houre; and that in creating the World, hee neither sought nor needed any addition of glory to himselfe; but made the glorious Sun and lights for to shew and to impart his glory to men, and his goodnesse to other creatures.

Vse. Let us all see Gods wisedome and goodnesse, and labour to imitate him in them; and as he doth all for our use, not his owne profit, so let us not seek any thing in the World for our owne vaine ends: but make the setting forth of his glory, the end of all our labours; and strive to doe his will and pleasure, not our owne; nor the will and commandement of any man, when wee perceive it to bee contrary and not according to the will and word of God.

Doctr. 2. Secondly, in that the light of the second day which shined onely in the aire, and through it to the earth and deep, was not a cleare but obscure light in comparison of the first day, and

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the dayes after the Sun, Moone, and Starres were made, not much brighter then the night of the three last dayes; Hereby God did foreshew, that the aire and this lowest World is the place of Satans Kingdome, wherein hee doth rage and tyrannize with great power after his fall, untill hee be cast into Hell at the last day; which also other Scriptures shew, as *Eph.* 22. where *Satan* is called *the Prince of the aire*, and *Revel.* 16. 17. the Kingdome of *Satan* is called the aire, and *Ioh.* 14. 30. our Saviour calls him *the Prince of this World.*

Wherefore let us not place our felicity here in the things of this World, nor hope for peace and rest in this lowest airy heaven where *Satan* ruleth and rageth. Hee who preacheth for things here, hee speakes into the aire, 1 *Cor.* 14. 9. Hee who wrastleth for a prize here, hee beateth the aire, and strives for uncertainties, 1 *Cor.* 9. 26. Let us looke up higher to the Heaven of heavens, to the Country and City, which is above, and where Christ is, there let our heart bee, *Verse* 9. *Vse.*

Chap. VIII.

The third dayes worke. Of Water and Earth, distinct elements. Of the names of Earth and Sea. Of Herbes, Plants, and Trees. All earthly things, nothing to God. Wee are Pilgrimes on earth: Vses. God ruleth the most tumultuous creatures: Vse.

And God said, Let the waters under the Heaven bee gathered together unto one place, and let the drie land appeare; and it was so, Verse 10. *And God called the drie land Earth, and the gathering together of the Waters called hee Seas, and God saw that it was good, Verse* 11. *And God said, Let the Earth bring forth grasse, herbe yeelding seed; and the fruit tree yeelding fruit after his kind, whose seed is in it selfe upon the Earth; and it was so, Verse* 12. *And the Earth brought forth grasse, and herbe yeelding seed after his kind, and the tree yeelding fruit, whose seed was in it selfe after his kind; and God saw that it was good, Verse* 13. *And the evening and the morning, were the third day.* Verse 9.

The third dayes worke, is the creation of the Earth and the Seas, and the ſeparating of them one from another in place, and the calling of them by their names; alſo the creation of the Herbes, Plants, and Trees out of the Earth, all which made up a third dayes worke.

In the 9. verſe, wee have the creation of the two groſſeſt and loweſt elements, the Water and the Earth, laid downe very briefely, and withall the ſeparation of the Water from the Earth into one place, and the appearance of the earth above the waters.

The firſt words, (*And God ſaid,*) ſhew, that God by his eternall Word the Son, created theſe inferiour elements, and all things in them; and ſtill the Son works with the Father in all the works of creation.

Theſe next words, (*Let the waters under the heaven bee gathered together unto one place, and let the drie land appeare*) ſeeme not to ſpeake at all of the creation of the waters or of the earth; but onely of the ſeparation of the waters into one place, and cauſing the dry land to appeare by it ſelfe. Some Expoſitors gather from theſe words, that the earth, and the waters were created before, and that the earth being made perfectly round in the loweſt place, and framed of the heavieſt and groſſeſt part of the rude matter, which ſettled about the center, was all covered with the waters which were made of the purer part of that rude maſſe, which remained after the creation of the ſpacious firmament the airie heaven, and the naturall place of the waters was above the earth, betweene it and the aire. I eaſily beleeve and acknowledge, that the earth, being made of the heavieſt part of the rude matter, doth occupie and poſſeſſe the loweſt place about the middle center of the round World; and that the naturall place of the water which is a purer and lighter element, in which place God firſt created it, and gave it being, is the place next above the earth compaſſing it round on every ſide; and if the element of water were in quantity more then the hollow places of the earth could conteine, it would overflow all the upper face of the earth: or if God ſhould bring the earth into a perfect round globe without riſings up of hils, or hollow valleyes; the waters of the Sea would ſtand in the upper

upper place next above it, between the aire and the earth. For wee see and find by daily experience, that as heavier elements do descend downwards when they are in lighter elements, and doe by naturall motion tend to the lower place; as for example drops of raine-water, being ingendered in the aire, descend downward, and the earth and every part of it, whether a stone, or lump of clay or clod of earth, will sinke downe & move towards the bottom in a lake of standing water, and in a vessell full of water. So also the lighter and thinner elements doe naturally ascend above the heavier, and seeke the higher place, and cannot but by violence bee kept under them, or in the same place with them; for wee see, that sparks and flames of fire being in the aire, will continually ascend upward till they come to the place above it; and if aire be closed up in a bladder, and by some weight held downe in the bottom of a pond or some great vessell of water; if it bee let loose by opening or bursting the bladder, it will presently flie up and make speedy way in bubbles to the top of the waters; and if waters bee either ingendered in the earth under the ground, or, by secret conveyances, bee driven from the Sea into the earth, it will continually spring up till it cometh to the top of the earth; and hence it is, that wee have so many springs of water rising out of the earth. But I cannot beleeve, that the earth and the waters of the Sea were created distinct elements before the third day; because no words in this Historie of the creation, doe, before this day, mention any creation of water and earth as they are elements perfectly formed and distinct one from another. Indeed the rude masse, which was without forme and void, is called *Earth*, and the *Deep*, and the *Waters*, not because it had the forme of these, or was any one of them; but was onely the matter, of which they were made; and because it was like earth, for the grossnesse of it; and like water or a deep quagge or muddy lake, for the instability of it. And although it is said, before that God made the airie heaven, to divide between the waters above in the clouds, and the waters below under the aire in the Sea and the Rivers; yet it doth not follow that these waters were created before, or that then immediatly it did divide betweene them, but that it was made to divide between them afterwards when they were created. Yea

itis plaine, that there was no raine in the aire, nor clouds, nor mists, nor vapours ascending up from the earth, till after the earth was furnished with herbes, plants, and trees, *Chap. 2. Verse 5, 6.*

Of Water and Earth, distinct elements.

Wherefore (omitting to mention divers needlesse questions, and unprofitable opinions raised and held by former writers and expositors of this text) I will in briefe shew what I conceive, and what I gather out of these words.

1. First, I conceive that these words, *And God said, Let waters from under heaven bee gathered together*, (for so they run in the originall) doe implie two things: First, that God by his creating word brought the waters and the earth into being, and made them perfect and distinct elements one from another; and the water being the lighter did at the first stand above the earth, and compasse it round, & that is the naturall place of it.

2. Secondly, that God immediatly after, when the waters had covered the earth almost for the space of a night, and had kept it in darkenesse from the sight and light of heaven, then I say, God did bring the earth into that forme and shape which it now hath: in the round globe of it he made hollow valleyes, deeper in one place then another; and hee raised up the hils and mountains so much in height above as those valleyes are deep and hollow below; and the earth being a firme and drie element and standing fast in this fashion; and the waters being of a liquid and flowing substance, and more heavy then the aire, did (for the avoiding of vacuity, which nature abhorreth, and to fill up those hollow places, which otherwise would have remained empty, unlesse the aire could have descended through the water) descend downe from the hils, and through the valleyes of the earth, untill they came into and filled the great hollow valleyes, where the waters of the Sea remaine, and which is the place of the Sea to this day; and so there is as much water in the Sea, as there is drie land appearing above the waters; and the depth of the Sea is equall to the rising of the Earth, and the mountaines above the banks of it, as some learned men have observed. And for proofe hereof wee have the plaine word of God. The word מקוה, used in the originall text, signifies *gathering together into one hollow place*, and *Psalme* 104. 5, 6, 7, 8. David speaking of the first foundation of the earth, saith, that God *covered it with the*

the deep as with a garment, and the waters ſtood above the hils: at his rebuke they fled, at his thundring voice they haſted away: the hils did riſe up to their height, and the waters went downe the vallies, unto the place which God founded for them; and there hee ſet them a bound which they cannot paſſe, nor returne to cover the Earth. And the earth was firſt under the water; and after by Gods making of the great hollow vallies, and raiſing up the earth and drie land, cauſed it to ſtand out of the water, and ſo to appeare above the water as if it did ſtand in the water, and were founded upon the Sea, and *eſtabliſhed upon the flouds*, the words of Saint *Peter* ſhew, 2 *Pet.* 3. 5. compared with this text, and the words of *David*, *Pſalme* 24. 2. Thus much for the opening of the firſt words, wherein the creation and ſituation of the earth and the waters are laid downe in the 9. *Verſe*.

The next thing is the naming of the waters and the drie land. It is ſaid, that God *called the drie land Earth, and the gathering together of the waters called he the Seas, and God ſaw that it was good*, *Verſe* 10. The names, which God gave to the things here created, are full of wiſedome; the drie land now appearing firme above the waters God called אֶרֶץ, *Eretz*, of which our Engliſh name *Earth* is derived, and hath the ſound of it. In the Hebrew, the word may bee derived of the *verb* רָצַץ, which ſignifieth *running ſpeedily*, or running a race; and אַי, which is a negative particle & ſignifieth *not*; for the earth is made to ſtand firme and neither to move from the naturall place of it, nor to run about in the place. The common opinion of the beſt learned is, that God called the earth אֶרֶץ, of אַי, which ſignifieth *where*, being an *adverb* of place, and רָצַץ, which ſignifieth *running*, becauſe the heaven and the aire move and run round about it; and becauſe it ſtands firme and is a ſure footing for men and other creatures to run upon, and neither ſinke, as in waters; nor fall and ſtick faſt, as in wateriſh bogges, myres, and quickſands; to which I may adde another and more divine reaſon, to wit, becauſe God made the earth and drie land, that man and other creatures, which are made for mans uſe might live and move upon it, and that it might bee the place wherein man ſhould run his race towards heaven and happineſſe; in which hee would not have us to ſettle our reſt, as if wee were to live here for ever, but to

Of the name of the Earth.

to run towards the better Countrie, which is above.

And of the Sea. The gathering together of the waters, God called ימים, *the Seas*. Firſt this name is of the plurall number; becauſe, though

1. there is but one maine ocean *Sea*, through which men may ſaile to all parts of the *Earth*; yet there are many inlets, creeks, corners, gulfes, and breakings in, between ſeverall Countries of the earth; as the mediterranean *Sea*, the red *Sea*, the Perſian *Gulfe*, the *Gulfe* of Venice, the black *Sea*, the ſouth *Sea*,

2. and divers others. Secondly, this word is derived either of המה, which ſignifies to rage and to make a noiſe and tumult, or of המם, which ſignifies to ſhake, and to caſt downe and lay proſtrate all things before it. And indeed wee finde by experience, that the waters of the *Sea*, being gathered together, and detained in the hollow place of the earth, doe, partly by a naturall diſpoſition and inclination to aſcend to their naturall place above the earth, and partly by windes and tempeſts lying violently upon them, rage, roare, ſwell, and make the mountaines as it were to ſhake with their rage and noyſe. And when they breake through their bankes into the drie land (as ſometimes it happens) they beare downe all before them; as the flood in *Noah*'s dayes did over-run, and deſtroyed the earth, when God brake up the fountaines of the great deep.

But howſoever the earth is made to bee a place of running, and of toile, and travell, and the gathering together of the waters into the *Seas* makes a great noyſe and tumult, and rageth terribly: yet God ſaw that this his worke was *good*; and that both the *Earth* and the *Sea* ſhould bee of great uſe and profit to man both for neceſſaries of life, and alſo for magnifying of Gods dreadfull power, wiſedome and goodneſſe in mans eyes, and therefore *Moſes* here ſaith, God ſaw that it was *good*.

Of herbes, plants, and trees. Another maine thing followeth in this third dayes worke, that is, the creation of graſſe, herbes, plants, and trees: Where note onely theſe two things: Firſt, what were theſe things created. Secondly, how they were created and brought into being.

The firſt is graſſe, or greene herbe, דשא, which is that which of it ſelfe ſprings up without ſetting, or ſowing. The ſecond עשב, herbe, bearing ſeed, that is, all herbes which are

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ſet or ſowne, and increaſe by mans induſtry. The third עץ, that is, trees and plants, which are of a woodie ſubſtance, which beare fruit and have their ſeed, which turns to fruit in themſelves; they are not multiplied onely by ſowing of ſeed, but live all the year, and many yeares without ſowing, and multiply by rootes, ſlips, graffes, and the like. Theſe were the things, which God is here ſaid, by his creating Word and power, to bring out of the earth, every one perfect in their kind.

Secondly, for the manner of creating them; they were not created immediatly of nothing, nor of any other element beſides the earth, and then put into the earth there to grow: But God by his powerfull Word, without any help of mans tillage, Raine, or Sun, did make them immediatly out of the earth, and every one perfect in their kind; graſſe and herbes with flowers and ſeeds; and trees with large bodies, branches, leaves, and fruits, growing up ſuddenly, as it were in a moment, by Gods Word and power. And thus much I gather not onely from the words of the text, which run thus, God ſaid; *Let the Earth bring forth graſſe, herbes, and trees*: but alſo from the words, *Chap.* 2. 5, 6. where it is ſaid, that God formed *every plant when yet it was not in the Earth*; and *every herb, when as yet it grew not up*; that is, before they had any ſeed, or roote hidden or ſowne in the earth from whence they might ſpring and grow up; and alſo without help of raine or dew, or any culture or tillage.

Now all theſe things being thus formed by the word of God, were approved by God for good and perfect in their kind. And ſo the evening, that is, the time of darkneſſe over the earth (while the waters covered it, and before the drie land appeared above the waters, which was about twelve houres, a nights ſpace) and the morning (that is, the time of light after the drie land appeared, and the light of the firie heavens ſhined upon it through the aire, which as yet was moſt pure and cleare without clouds, miſts or vapours, which time of light was other twelve houres) made up a third day.

Thus we ſee, that in the three firſt daies before the creation of the Sun, Moon, and Starres, the night was a time of darknes, and the day a time of light in all that part of the World where night

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and day are ſaid to have been, and in reſpect of which part of the World they are called evening, and morning; as for example, After that the light, the firie heavens were created, and made out of the rude maſſe, full of darkneſſe, there was no more night or darkneſſe but all light in the heavens ever ſince (for they are a day and light to themſelves) and that which is night and day, with us, is all alike with them, even cleare day light. So likewiſe after the creation of the light, all was darkneſſe in the reſt of the rude maſſe which was not yet formed; and the time that it lay in darkneſſe before the airy heaven was perfectly purified and made, is called the evening or night: but after that the firmament, that is, the ſpacious element of the aire, was created and brought into perfect being and puritie, it received into it the light of the firie heavens which ſhined through it, and the time of that ſhining into the aire is called the morning or day light; and this day light ſhines ſtill in the higheſt region of the aire, above the aſcent of the clouds; and there is no more night of darkneſſe in that region, but as cleare light as that of the ſecond and third day; onely in the reſt of the rude maſſe there did remaine darkneſſe, untill God created out of it at once the two loweſt elements, the waters and the earth; and the time while the waters covered the earth; and kept the light of heaven from it, is called the evening or night of the third day; but when the drie land, and the hils and mountaines of the earth were raiſed up above the waters, and the great vaſt hollow valley, which is the place of the Sea and receptacle of the waters, was made in it, then the light of the heavens did ſhine through the aire unto the upper face of the earth and of the waters, and ſo continued untill the herbes, plants, and trees were made: no clouds, or miſts, or vapours made the lower region of the aire darke; and this was the time of morning or day light on earth the third day. Thus much for the opening of the third dayes work of creation, and how the times of light and darkneſſe, that is the evening and morning, did make up the third day.

From this dayes work, and from the things created, and the manner of creation, divers things may bee obſerved for our inſtruction.

Doctr. 1. Firſt, wee ſee that the two loweſt elements, Earth and Sea, though

though they appeare to bee great and huge vast things, yet to God, working by his eternall Word, the making and separating of them was but a peece of a dayes work, and all the grasse, herbes, plants, and trees, which are innumerable and full of all admirable variety, they were but another peece of a dayes worke; they were not onely made and brought into being, but also to their perfect growth, full of flowers, seed and fruite in a little time, as it were in a moment: Hence we may learne, that all this World here below, wherein the sonnes of men live together, with all creatures which serve for their use; it is as nothing in the hand of God, and of small moment. All the herbes, plants, and trees, which *Solomon* with all his wisedome could scarcely come to know, were with the Earth, Sea, and all Waters, made perfect in one day. This is that which the Lord proclaimes by the Prophet, *Isa.* 40. 15, 17. where it is said, that *all nations are as a drop of a bucket, and are counted as the small dust of the balance before him; All nations are before him as nothing, and they are counted to him lesse then nothing and vanity.* All earthly things nothing to God.

Which Doctrine serves to admonish us to despise all earthly riches and possessions in comparison of God, who is the portion of the godly and faithfull; also it serves to confound and put to shame all proud carnall worldlings, who glory and boast in a little nothing; and to make glad, and fill with joy Gods people, who have a true right and interest in God by their spirituall union and communion, which they have with Christ by one Spirit, even the holy Ghost, dwelling in him as the head, and in them as members of the same mysticall body. *Vse.*

Secondly, from the name of the earth, we learne, that this World is a race and pilgrimage, and a place of travell, and warfare, and here is not the rest of man, neither is here his abiding place. This the Scriptures proclaime every where. *Iacob* the Father of Israel, who had the land of Canaan promised to him and his seed for an inheritance for ever; hee counted his life as *a pilgrimage on earth*, and saith in his old age, *Few and evill* have my dayes been, *Gen.* 47. 9. And *David* saith, *Psalme* 119. 19. I am a *stranger* upon earth, and *Psalme* 39. 12. I am a *stranger and sojourner with thee*, as all my Fathers were. *Iob* calls mans life a *few dayes and full of trouble*, which fleeth as a shadow, and *Doctr.* 2. Wee strangers here, & in a pilgrimage.

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continueth not, *Iob* 14. 1, 2. Saint *Paul* cals it a restelesse *race*, like that of men who runne for a prize, 1 *Cor.* 9. 24. 26. and *Heb.* 12. 1. Wee are here like *Noah*'s dove, which being sent out of the Arke found no rest for the soale of her foote till shee returned thither againe. Here wee have *no continuing Citie*, *Hebr.* 13 14. *neither is here our rest*, *Mich.* 2. 10. till our Soules returne to God who gave them wee shall alwayes be in a pilgrimage and never find quiet rest.

Vse 1. This Doctrine is of good use to keep and restraine us from dreaming of setled rest here on earth, and from seeking to build our nests sure in the tops of earthly rocks for many generations, and to stirre us up to put on resolution and courage to labour, and travell, and strive, and run as men doe in a race, and for masteries, while wee live on earth: For our life is short and fleeth away as a shadow, and the art and divine skill of gaining heaven, and getting the Crowne of glory, doth require much studie, sweating, toile, and industrie; and wee cannot attaine to it, but by hearing, reading, studying, and meditating in Gods Word day and night.

Vse 2. Secondly, it discovers worldlings to bee dreaming and doating fooles, who put trust and confidence in things of this World, and build great houses, purchase lands, and large revenues, and think that their houses shall continue for ever: The Prophet justly compareth such men to a *dreamer*, who being hungrie doth dreame that hee eateth, but when hee awaketh his soule is empty; & in his thirst he dreameth that he is drinking, but when he awaketh hee is faint, and his soule hath appetite, *Isa.* 29. 8. This is the case of foolish and brutish worldings, who see how the forme and fashion of the World passeth away, and yet seeing will not see; but still dreame of setled rest and dwelling on earth.

Doctr. 3. God ruleth the most tumultuous creatures. Thirdly, though the Seas are such as the name signifieth which God gave to them, that is, troubelous and tumultuous, and doe dreadfully rage and roar; yet seeing, God is above them as their Lord and Creatour, and when hee made them such saw that they were good and usefull and profitable for man, this teacheth, that God ruleth over the most tumultuous creatures of the World, and maketh the most outrageous roarers work for the

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good of his people. First, hee makes them serve to shew the power, dread and terrour of him their creatour, that all may feare and stand in awe of him: for if the creatures be so dreadfull and terrible, much more God the Creatour, who gave them their being. And as God makes them worke feare, so also admiration in men; so *David* sheweth, *Psalme* 46. and *Psalme* 107. 24. 1.

Secondly, hee makes them worke for the good of his people, and for the safety of his Church; by destroying and devouring their wicked enemies, persecutors, and oppressors; as wee see in the red Sea drowning *Pharaoh* and his host; and as wee have seene in the year 88. when the Sea, wind and stormes scattered and devoured the Armado of our bloudy enemies, who came enraged with furie, and furnished with all weapons of cruelty, and instruments of death, to destroy our Land and the Church of God in it. 2.

The consideration whereof serves to make us cast our selves upon God in all times of trouble, and to comfort our selves in him, knowing that as hee is the Lord mighty above all, and a terrour to the most terrible, and hath in his hand power to save us from all troubles: so hee is gracious and willing to save us; And though hee sometimes suffers the swelling waves to rise, and the tempestuous stormes and Seas to threaten, and put us in feare and danger, yet it is not in wrath but in wisedome, because for the present hee sees them to bee good for us. *Vse.*

Chap. IX.

The fourth dayes worke. Of the lights, substantiall bodies: The place of them: Their Vse; For signes, seasons, dayes, and yeares. Of the Sun, Moone, and Starres. No instruments used in the creation. Note the great wisedome of God in the order of creation. This World not made to bee the place of our immutable perfection. Vses of each of these.

And God said, Let there bee Lights in the firmament of the heaven, to divide the day from the night: and let them bee for Verse 14.

signes,

signes, and for seasons, and for dayes, and for yeares. 15. *And let them bee for lights in the firmament of heaven, to give light upon the Earth; and it was so.* 16. *And God made two great lights, the greater light to rule the day, and the lesse light to rule the night; he made also the Starres.* 17. *And God set them in the firmament of heaven, to give light upon the Earth.* 18. *And to rule over the day and the night, and to divide the light from the darknesse; and God saw that it was good.* 19. *And the evening and the morning were the fourth day.*

These words containe a briefe Historie of the fourth dayes worke in the creation: in which wee may observe; First, Gods powerfull *commanding* the worke to bee done by his eternall Word, in the 14. and 15. *Verses.* Secondly, his *bringing of the worke to passe* by that eternall Word, in the 16, 17, 18. *Verses.* Thirdly, Gods *approbation* of the worke, and so perfecting that day.

First, wee see God still proceeds in the worke of creation by his powerfull Word, and saith, *Let there be Lights.* The things which hee commands to bee done are two.

First, that there shall bee lights in the firmament of heaven, that is, the *Sun, Moone, and Starres,* which are the lights created out of the first element, even that light which was made the first day, that is, the body of the visible firie heavens.

The second, that they shall bee for speciall use: 1. *To divide the day from the night.* 2. *To bee for signes, seasons, dayes, and yeares.* 3. *To bee for lights in the firmament of heaven to give light upon the Earth.*

Of these lights, that they are substantial bodies.

That these lights are not bare lights without a subject, but bright shining substantiall bodies, which have light in themselves, and send forth beames of light into other pure elements and cleare transparent bodies, no man can deny; for the Hebrew word here in my text is, מאורות, which signifies *lamps, torches,* or other things which shine forth and give light; and the words following, *Verse* 16. shew plainely, that these lights are the *Sun, Moone, and Starres,* which rule the day and the night by the light which they give to the earth.

Quest.

The greatest doubt here is about the place where God commanded them to bee, to wit, the firmament of heaven. For if

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wee take the word *firmament* of heaven for the ſpacious region of the aire, as wee have expounded it before, *Verſe* 6,7,8. then men will conceive that the Sun, Moone, and Starres, have their place in the airie region, and not in the firie region of the viſible heavens; which is a thing contrary to reaſon and experience, and to the common judgement of all the learned, and to the holy Scriptures. The place of them.

For clearing of this doubt wee have two anſwers ready at hand, either of which may ſatisfie. The firſt, that as the word שמים, *heaven*, ſignifies not onely the airy region, wherein the fowles doe flie, *Verſe* 20. and above which there are waters in the clouds, as appeares *Verſe* 7. but alſo the *higheſt* heaven, *Verſe* 1. and the firie heavens, which are called the *ſtarry* heaven, *Gen.* 15. 5. and the *garniſhed* heaven, *Iob* 26. 13. and which are the heavens next unto the higheſt, and in compariſon of which the higheſt is called *the heaven of heavens*, 1 *Kings* 8. 27. and the *third heaven*, 2 *Cor.* 12. 2. So alſo the Hebrew word רקיע, which is here tranſlated *firmament*, and ſignifies a *broad ſpreading*, or a thing which is broad ſpread and ſtretched out farre and wide may very well here in this place bee uſed to ſignifie the firie region of the ſtarry heaven, ſpread abroad farre more large and wide, then the airy region, and then this is the meaning, that God commanded lights to bee, and made lights, and ſet them in the firie region or firmament which is above the airy firmament; in which ſenſe the word *firmament* is uſed, *Pſalme* 19. 1. and *Dan.* 12. 3. *Anſw.* 1.

Secondly, if any ſhould not bee ſatisfied with this firſt anſwere, which is cleare and ſufficient, but ſhould ſtill hold, that the word *firmament* is here uſed to ſignifie the *airy heaven*, as in the 7. and 20. *Verſes:* Then this may ſerve for a ſecond anſwere, that God commanded *lights* to be, that is, the Sun, Moone, and Starres, to have a being, and created them out of the *firie heavens*, in which they have their place of being: but hee gave them bright light for this end and purpoſe, that they might ſhine through the region of the aire, and might multiplie their beames in it, and ſo bee therein for lights to the earth. The words of the text in the originall doe not expreſſely affirme, that God made them of the matter of the airy region the firmament, or that hee *Anſw.* 2.

there placed them: but onely that he *gave them to be lights*, and to shine though the aire upon the earth: & through the bodie & substance of Sun, Moone, and Stars, be set and placed in the starry heaven or firmament; yet they are lights in the airy firmament, and through it give light to the earth. And this I prove by a demonstration gathered from the text it selfe: For where the Sun, and Moone, and Starres, are given *to divide betweene day and night*, and to bee for *seasons, dayes and yeares, and to rule over the day and over the night*; there God gave them to bee for lights. This is most certaine and manifest; for the *Sun* doth no other way *rule the day*, nor *the Moone the night*, but onely by their light & by appearing one while & not another in the severall hemisphæres of heaven to the earth below: Now they *divide* the day from the night, and make difference of *seasons, dayes and yeares* onely in the lowest heavens and in the earth: for above, in the starry heaven, the Sun, Moone, and Starres doe shine all alike continually: there is one perpetuall day of light and no night or darkenesse from the beginning to the end of the World: It is the suns *appearing* to one side of the earth for a time, once in 24. houres, which makes the day; and the *absence* and not appearing of it for the rest of the 24. houres to that side of the earth, which makes the night there; and both day and night make a *civill day*, and seven such dayes a *Week*, and four weekes a *Moneth*, and 12. moneths a *Year*, and the seasons of Summer, Winter, Spring, and Autumne, have place onely on earth, and in the lowest aire heaven, not in the starry heaven. Therefore God *gave* them; and *set* them to be lights, that is, to give light in the aire and to the earth.

And thus the doubt is fully cleared; and the first thing opened, to wit, Gods *commanding lights to bee in the firmament of heaven.*

The use of them. The second thing commanded is the *use* of those Lights.

The first use is, to *divide the day from the night*, that is, the time of light from the time of darkenesse. For clearing of which point wee are to consider, First, what is here properly meant by *day* and *night*, and how the lights *divide* them one from another. Secondly, how there could be a division betweene *day* and *night*, *before these Lights*, the Sun, Moone, and Starres were made. First

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by *day* we are here to understand not the space of the Sun, Moone, and Starres, compassing the earth, which is the space of 24. houres; for that day consists of an evening and a morning, and comprehends in it one night; and some call it a *naturall*, and some a *civill*, and some an *astronomicall* day: but here by *day* wee are to understand the time while the Sun, the greatest light, shines and gives light upon the face of the earth: And by *night* the time while the Moone and Starres doe onely appeare and give their dimme light upon the earth, which some call an *artificiall and civill day* and *night*, but others doe more properly call it a *naturall day*, and a *naturall night*. The day in this sense hath no night in it, and the night in this sense is no part of the day; but these two, being the one the time of darknesse or dimme light, & the other the time of cleare light, are so opposite, that they cannot both bee at once in one and the same part of the World. Now as the visible World consists of divers maine parts or elements; and the motions of the Sun, Moone, and Starres are most variable among themselves; so the day and night taken in this proper sense are most variable.

First, the *day*, as it is a time of light, doth in respect of some parts of the World comprehend in it the whole time from the first creation of the Sun and of the starry heavens, the making of which brought in the first morning or day-light; as for example, Ever since the firie heavens were made and created a bright shining substance, they have retained their light continually, and so there hath beene a continuall day in them, and no night nor darknesse; although the light of them, by reason of the vast distance, doth not make day here on earth. Also ever since the Sun was created, it shineth most cleare in the firie or starry heaven from East to West, and from the North to the South-Pole; when the Sun sets in the West from our sight, it shineth bright in the face of the full Moone, which is then rising in the East part of heaven, or else the Moone would bee darke and eclypsed: All the shadow which the earth makes in the heavens, by comming betweene the Sun and that part of the heaven which is most opposite, is very little, neare about the compasse of the body of the Moone, as in every great eclypse of the Moone may easily bee seene and discerned. Likewise that light which

was the day light of the second day, continueth still in the superiour region of the aire, and in the lowest regions also when there are no clouds, mists, or vapours: And the light of the Sun also appeares continually in the most part of the highest regions of the aire, even under our *Hemisphære*, and in our *Horizon*, when the Sun is furthest from our sight. And as there is alwayes day light in the middle heavens, so there is alwayes night and darknesse in the midst of the earth, and through all the body of it from the upper face to the center, which is the very middle and heart of it.

Secondly, in those places of the World which are directly under the North and South *poles*, the day, that is, the time of the Suns being in their sight, is just halfe a year; and the night also, that is, the time of the Suns absence from their sight, is another halfe year.

Thirdly, under the *æquinoctiall* line, which cuts the heavens equally in the middle betweene the North and South poles, the day and night are alwayes equall each one 12. houres, because the Sun, and Moone, and Starres doe appeare so long, and are hid just so long againe. And thus dayes and nights varie according to the severall parts of the World, and divers climats of the earth. And ever since that God did make the lights in heaven, the Sun, Moone, and Starres; they have made the division betweene the darknesse which wee call *night*, and the light which wee call *day*, as God here appointed. For the time while the Sun shines and rules, by giving greatest light in any part of the World, that is called the day light; and the time while the Sun is out of sight, and the Moone and Starres onely shine and rule, that is called the night, because it is a time of dimme light, which is darknesse in comparison of the Sun light, as appeares in the words of the 16. *Verse*.

2. The second thing, which comes to bee considered in the first use of these lights, is the division and distinction betweene day and night *before this fourth dayes worke*, when these lights were made for this use.

For clearing of this point, wee are to call to minde some things which I have opened before, and withall adde some few things more, which will make the truth manifest. First we

are

are to know and perswade our selves, that there is no difference or division betweene day and night, but onely in this *inferiour visible World*, which wee see with bodily eyes: For in the heaven of heavens, which is above the visible World, there is no darknesse, neither can bee at any time; but there is the *inheritance of the Saints in light*, and the light thereof is *spirituall* and to us *supernaturall*. And in Hell, whersoever that is, there is nothing but *blacknesse of darknesse for ever*, 2 *Pet.* 2. 17. *Jude* 13. Secondly, the time of day-light, which is called the *morning*, and the time of night and of darknesse, which is called the *evening*, in the three first dayes did much differ from the evening and morning, that is, the time of darknesse and light, in the rest of the dayes after that the Sun, Moone, and Starres were made. For the *evening*, that is, the time of darknesse or night, in the first day was onely the time while all this inferiour World remained in that rude informed masse, without forme and void, which was all over-spread with *darknesse*, and had no light in it: And the *morning*, that is, the time of light and of day, was the time after that God formed the light, that is the firie or starry heavens; for they were in themselves full of light, and had cleare day in them without the Sun, before the light of them was united in the Sun, Moone, and Starres: I say from the forming of them, untill God began to create the spacious *airie firmament*, it was cleare day in so much of the visible World as was perfectly formed, that is, in the *firie heavens*, which are called *light*; and that was twelve houres at the least. But when God began to create out of the rude masse full of darknesse the lowest heavens, the aire, which is a spacious region, while the earthy and wateriſh parts were setling downward, and the aire was a purging and growing into purity; untill it became pure and cleare, there was a time of darknesse and dimnesse in it; which I conceive to bee the space of a night about twelve houres: And the time after that it was made pure and received into it the light of the heavens shining clearly in it, was the morning or time of day-light sufficient for so much of the World as was then created, which was twelve houres more, and made up the second day.

Then God began to create the *water*, and the *drie land*, and

while the earth was setling downward to the *center*, and the waters, being made of the thinner and lighter part of the masse which remained, did cover the *face of the earth* which was created round in the middle of them, this was the space of twelve houres, and it was a time of darkneſſe upon the earth which lay hid and covered with all the waters which are now in the Seas and Rivers, and this was the night of the third day upon earth. But after that God made the great and hollow vallies, which are now the receptacles of the waters, and made the hils and drie land ſtand up and appeare above the waters, being gathered into that hollow place; there was a time of day-light for the light of the heavens, which then had in them all that light which is now gathered and united in the bodies of the Sun, Moone, and Starres, did ſhine upon the face of the earth for the ſpace of twelve houres; in which God made the graſſe, and the herbes bearing ſeed, and the trees of all kinds bearing fruits; and this was the third day.

Now after this day ended, God created *clouds*, and *miſts*, and *vapours*; which, aſcending up into the middle region of the aire, did make a time of darkneſſe, and a night upon the face of the Earth and the Sea; and this was the evening or night of the fourth day. But when after twelve houres God had made the lights in the firmament, the Sun, Moone, and Starres, then came in the *morning*, that is, the time of light; in which the Sun ſhining bright upon the earth made the fourth day; and ever ſince that fourth day, the *diviſion betweene the day and night* is by means of the Sun, Moone, and Starres. For all the while that the Sun appeares and ſhines upon the upper face of the earth, that is the day-time in that place; and while the Sun is abſent, and the light thereof is not ſeen, and there is no light except of the Moone and the Starres, that is the time of darkneſſe and of the night.

This is the firſt uſe of theſe lights expreſſed in my text, even to divide betweene the day and betweene the night.

The ſecond uſe for which God made theſe lights and appointed them, is to bee *for ſignes, and for ſeaſons, and for dayes, and for yeares*.

Firſt, they are for *ſignes* to men, both of things *ſupernaturall*, that

that is, to shew the glory, the wisedome and the power of God and his admirable love to man, in making such great, and glorious shining lights for his use; and also they are signes of things *naturall*, as of faire, foule, and seasonable weather, and such like; for the *Pleiades* arising, are signes of *sweet showers*, which make the earth to spring, *Iob* 38. 31. The dogge-Starre arising, is a signe of scorching heat; the Moone also by her change, and full, and middle quarters, is a signe of high and low tydes, and flowings of the Sea; and the divers colours of it, shew divers changes of weather.

2 Secondly, they are for *seasons*. For the Suns declining to the *South line*, makes the shortest dayes to them who live Northward from the equinoctiall, and the Autumne and Winter season; but when it cometh back to the equinoctiall, it makes the spring season; and when it cometh to the northerne *Tropick*, it brings in the hot Summer, and declining againe to the equinoctiall, it brings in Autumne and the harvest season.

3 Thirdly, they serve for *dayes and yeares*. For the motion of the Sun, Moone, and Starres, round about the heavens in 24. houres, maketh a day in the large sense, that is, a *civill* day; And the appearance and shining of the Sun upon the face of the earth, makes a day of light, that is, a *naturall* day; and the setting and absence of the Sun make the night.

The motion of the Moone in her proper course thorough the twelve signes of the *Zodiak*, from change to change, and from full to full, makes a *moneth* of foure weeks; And the proper motion of the Sun thorough the same *twelve signes*, makes a yeare of twelve distinct solary moneths; And the Moone by her foure quarters, makes four weeks every one of seven dayes: And the concurrence of the Sun, Moone, and Starres, returning to their severall places, make set times for *civill* and *Ecclesiasticall* use, as for feasts of Easter, Pentecost, and the like, which are appointed by God and his Church to bee observed yearly for Gods honour and for remembrances of some great works of mercy performed by God and by Christ, for mans deliverance and salvation.

The last and maine use of all is, to *give light upon Earth*; for, by giving of light and shining in, and thorough the aire, they

cause heat, and moysture, and drieneſſe; and by their ſeverall degrees, aſpects, and reflexions of beames and light, they yeeld their influence and cherish and worke upon things below; they alſo make all things viſible to men and other creatures, and by their light wee come to ſee and diſcerne all things here viſible; without which ſight and viſibility, no man can performe the works for which God created and placed him on earth.

And ſo much for opening the firſt maine thing in my text, to wit, Gods *commanding lights to bee in the firmament of heaven* for the ſpeciall uſes here named, laid downe in the 14. and 15. *Verſes*.

The ſecond maine thing, is his bringing of the worke to paſſe *by his powerfull Word*, and making it to bee in all reſpects according to his counſell, will and word. This is laid downe, firſt ſummarily, in the laſt clauſe of the 15. *Verſe*, in theſe words, *and it was ſo*; that is, as God ſaid and commanded, ſo it was done preſently. Secondly, it is more largely deſcribed in the next words, *Verſe* 16, 17, 18. *And God made two great lights, the greater to rule the day, the leſſe to rule the night; hee made alſo the Starres. And God ſet them in the firmament to give light upon the Earth, and to divide light and darkneſſe.*

Firſt, of whatſoever God ſaid, *Let it be*, it was made, & for the ſame uſe as here we read: For as he ſaid, *Let there be lights*, and let them be to divide the day from the night; ſo he *made* lights, and *gave* them in the firmament of heaven to *divide* day from night and to ſerve for the uſes which hee appointed.

Secondly, it is here ſaid, that God himſelfe made thoſe lights; no Angels, or others beſides himſelfe were commanded to make them, nor had any hand in creating them.

Thirdly, *the lights*, which were before generally mentioned, are here more ſpecially and particularly rehearſed and expreſſed, and the ſeverall offices of them all. Two of them are ſaid to bee *great lights*, one *greater*, that is, the *Sun to rule the day*; the other *leſſer*, that is, *the Moone to have dominion in the night*; the reſt of the lights are ſaid to bee *the Starres*.

Of the Sun. Firſt, for the *Sun*, that is called the *greateſt light*, and that moſt truly and properly; both for the *body* and ſubſtance of it, and alſo for the *brightneſſe* and aboundance of the light which is in it.

it: For the moſt skilfull Mathematicians have obſerved and demonſtrated, that the very body of the Sun doth exceed the whole earth in bigneſſe 166. times; and our owne eyes are witneſſes of the greatneſſe of the light in it, farre exceeding all bodily lights, and dazling our weake ſight.

Secondly, the *Moone* is alſo called a *great* light (though leſſer then the Sun;) not for the bigneſſe of the bodie of it, but becauſe it is the *loweſt of all the Planets*, and neareſt unto the earth, and therefore appeares biggeſt of all next unto the Sun, and gives to the earth a greater light then any of the Starres, which are farre greater in ſubſtance, and brighter in light. For the moſt skilfull Mathematicians have found by their art, that it is 39. times leſſer then the earth, and the leaſt of all the Starres. except *Mercury*, which is the Planet next above it: And thoſe Starres which are ſaid to bee of the *firſt Magnitude*, are ſome of them obſerved to bee 18. times bigger then the earth. And although the Moone, being the loweſt and neareſt of all the heavenly lights unto the earth, and therefore more dimme in it ſelfe, and of a more impure bodie and ſubſtance, as appeares by the cloudy ſpecks in it, ſhining very little of it ſelfe, may in that reſpect bee called one of the leaſt lights: yet becauſe it *borrowes light from the Sun*, ſhining in the face of it as in a looking glaſſe, and becauſe it is 18. times lower then the Sun, and nearer to us then the earth is; lower then it, as Mathematicians have obſerved, and ſo it is nearer to the earth then the Sun almoſt 18. hundred thouſand miles; therefore *in our eyes* it appeares the greateſt of all the lights next to the Sun: And *Moſes* here ſpeaking according to the capacity of the vulgar, and our outward ſenſes, and the ſenſible effects of light which the Moone gives to the earth, cals it one of the *two great lights*. And as hee gives to the Sun the office and prerogative of *ruling the day*, becauſe the ſight and preſence of the Sun makes the day light, and ſmoothers and obſcures all other lights in the day time: ſo hee gives to the Moone the office of *ruling the night*, becauſe when it appeares in the night, it giveth more light to us here on earth then all the other Starres. Of the Moone.

Thus wee ſee, that as God *ſaid*, ſo every thing which was made in the fourth day came to paſſe; God himſelfe made every thing.

thing *by his eternall Word,* according to his owne eternall Counsell, minde, and will. And therefore no marvell though hee gives *approbation* to this dayes worke also, which is the third maine thing in the text, expressed in these words, *And God saw that it was good.* And so the Sun, having shined for the space of twelve houres, till it had passed through one *Hemisphære* or halfe of heaven; that time or morning of light, together with the evening or time of darkenesse going before it, and caused by clouds, mists and vapours over-shadowing the Earth, is called the *fourth day.*

Now this History of the fourth dayes worke, as I have expounded it, affords us some points of instruction.

Doctr. 1. No instruments used in the creation.

First, in that herbes, grasse, plants, and trees, were made perfect in their kinde before any Raine, or Dew, or Sun, Moone, and Starres were created; Hence wee may learne, that God used *no instruments,* nor helpe of any creatures in the creation of any thing; but made and formed every creature *himselfe by his eternall Word and Spirit,* who are with him one and the same *Iehovah,* infinite, almighty and omnipotent. For further proofe whereof, there are many testimonies in the holy Scriptures, as *Isa.* 40. 21. 22. and 66. 2. where the Lord appropriateth to *himselfe,* and to his *owne hand,* the creating and making of heaven and earth, and *Ioh.* 1. 3. and *Colos.* 1. 16. where all things are said to bee created by *the eternall Word the Son*; and also by *the Spirit, Psalme* 33. 6.

Vse

This Doctrine admonisheth us to give all the glory of the wisedome, power, and goodnesse, shewed in the creation, to God alone; and to acknowledge that all things created, even the whole World and all things therein, *are the Lords*; also to make us admire his rich bountie, & to render all thanks to his holy Majesty for all the profit, benefit, and comforts, which wee receive from any of Gods creatures.

Doctr. 2. Great wisedome of God in the Creation.

Secondly, wee may hence learne and observe, the *wisedome and wise providence of God,* in making every thing in due season, and nothing before there was need of it for the creatures, which were next in order to bee made; for hee did not create the lights of Sun, Moone, and Starres, together with the starry heavens, which is the place of them, untill hee was about to create living

things

things which could not well bee, nor move according to their kinde, without such lights shining in the earth and in the waters.

Which wise providence of God, is a patterne and direction to us to doe all things in order: in the first place, things necessarie and usefull for the well-being, and bringing to passe of things which are afterwards to bee done; and nothing which may bee and remaine without use and profit. As God would not make the Sun, Moone, and Starres, together with the first light, the firie heavens, on the first day, because then there was no use nor necessitie of them; but deferred the creation of them untill the fourth day, when there was use and necessity to make a cleare day-light; and living creatures endued with life, sense, and sight were to bee made in the two next dayes following, whose life without such cleare day light would have beene but like the shadow of death; So let us bee carefull then to provide things necessary and usefull, when wee see and perceive that wee shall have present use of them, and not bee like foolish prodigall and fantasticall builders, who build stately houses like palaces with large barnes, stables, and stals, when neither they nor theirs are in any way or possibility to furnish them with corne, horses or cattell, or to make use of them for fit and necessary habitation. *Vse.*

Thirdly, though the glory of God doth more appeare in light of day then, in darkenesse of night; and it was and is in Gods power, to make more great lights and divers Sunnes in severall places of the heaven, to shine in all the World at once, and to make a perpetuall day on earth: yet hee made them so, that on the earth, in this lower and inferiour World, there should bee as much night as day, and darkenesse as light; whereby hee teacheth us even from the creation, that this earthly World was not made to bee the place of mans immutable perfection and blessednesse; but a place of changes and alterations; wherein, by reason of darkenesse, the Prince of darkenesse may rule, rage and tyrannise by himselfe and his wicked instruments; and drive us to seeke a better rest, and an *incorruptible and undefiled inheritance reserved in heaven*, in the place of perpetuall light. The whole booke of the wise *Preacher* is an ample testimony of this truth, and a large *Doctr.* 3. 1 Pet. 1. 4.

commen-

commentary upon this Doctrine; for it wholy tends to make men loath this inferiour World under the Sun, wherein there is nothing but changes, and *vanity of vanities, and all is vanitie.*

Vse. Wherefore let us not seeke for immutability nor unchangable peace and prosperity here on earth, lest wee bee found as foolish as those builders who build and set up goodly houses on a sandy foundation, which may easily bee beaten downe, and ruined with every wind, wave, and tempest. They who settle their rest on earth, and here seeke perfect felicity and immutable *Jon. 4.* blessednesse; they trust under the shadow and shelter of a *gourd*, which may grow up in one night, and in the next night wither away, and perish, and bring much griefe and sorrow to them, which will vex them, and drive them like *Ionah* to impatiency and anger against God their Creatour. Let us looke up to heaven where is light without darknesse, and an everlasting day without any night; and bend all our course to that countrie above, and long for everlasting light and glory, which the blessed Saints and Angels there enjoy in the presence of God, and at his right hand, where are *pleasures for evermore.*

Chap. X.

The fifth dayes worke. Of fishes and fowles: All made in perfect wisedome: Vses. Two notable properties of fishes: their sensitive soule, and matter. The matter of birds. Of other flying things. Of whales. Of the fruitfulnesse of fishes. Gods infinite power joyned with infinite wisedome: Vses. All is made by Christ, and likewise bestowed on us: Vse. Gods great providence for mankinde: Vse.

Verse 20. *And God said, Let the Waters bring for abundantly the moving creature which hath life: And let the fowle flie above the earth in the open firmament of heaven.* 21. *And God created great whales, & every living creature that moveth, which the waters brought forth abundantly after their kinde, and every winged fowle after*

after his kinde, and God saw that it was good. 22. And God blessed them, saying, Bee fruitfull and multiply, and fill the waters in the Sea, and let fowle multiplie in the Earth. 23. And the evening and the morning were the fifth day.

In these words wee have the Historie of the fifth dayes worke, which was the creation of all living creatures which live and move in the two moist elements, *the water and the aire*, to wit, *fishes* and moving creatures which live and move in the waters; and all kinds of *fowles* which flie in the open region of the aire, which is here called the *open firmament of heaven*. First, wee have Gods *powerfull Word* and commandement given for the bringing of them into being, in the 20. *Verse*. Secondly, wee have Gods *creation* of them and bringing them into being by his mighty Word; together with his approbation of them in the 21. *Verse*. Thirdly, Gods *blessing* of them with the blessing of *fruitfulnesse and increase*, *Verse* 22. Lastly, the *time* wherein all things were done, to wit, in the space and compasse of the fifth day, *Verse* 23.

First, as in all other works *God said, Let them bee*; so here hee still proceeds to create every thing *by his eternall Word*: So much this phrase signifieth, as I have before shewed. It also intimates thus much unto us, that God did not suddenly and unadvisedly create any of these things, but *according to his eternall Counsell*, as hee in his infinite wisedome had *purposed* and determined in himselfe from all eternity. For wee finde by experience among men, that when any workman doth say before hand of the worke which hee goeth about; *Thus I will make it*, and *Thus let it bee*, it is a cleare evidence that hee doth it with advice, as hee hath framed it in his mind, and determined it by his will; and therefore *Moses* here used this forme of speech, that *God said first, Let things bee, and then hee created them*; to teach us, that God had from all eternity framed them in his decree, and determined them in his Counsell and Will to bee such as hee made them in the creation. God doth all on good advice.

Whence wee may gather this Doctrine: *That God hath created all things in wisedome, and never doth any worke rashly, without counsell or consideration; but orders and brings to passe every thing, so as he hath purposed, with perfect knowledge and understanding.* Doctr.

This

This is that which the Prophet *David* doth preach and proclaime with admiration, *Psalme* 104. 24. saying, *O how manifold are thy works! in wisedome hast thou made them all.* And his wise Son *Solomon, Proverb.* 3. 19, 20. saith, the Lord *by wisedome hath founded the earth, by understanding hath hee established the heavens, by his knowledge the depths are broken up, and the clouds drop downe dew.* And *Ier.* 10. 12. and 51. 15. The Prophet affirmes, that God hath made the earth by his power, and hath established the World *by his wisedome*, and stretched out the heavens *by this discretion.* Yea the actions of revenge upon enemies, which men doe for the most part rashly, and run in to them head-long without discretion, God doth in wisedome, and understanding, and according to his wise Counsell, as holy *Iob* testifieth, *Iob* 26. 12. saying, *He divideth the Sea with his power, and by his understanding smiteth through the proud.* And, in a Word, that God hath made all things wisely and with good understanding, so that in every creature his wisedome and counsell appeares, wee may plainely see by dayly experience, and by that which *Iob* saith, *chap.* 12. 7, 8, 9. to wit, *that if wee aske the beasts, they will teach; and the fowles of the aire, they shall tell us: or if wee speake to the earth, it shall instruct us; or to the fishes of the Sea, they shall declare unto us; who knoweth not in all these things that the hand of the Lord hath wrought this?* that is, wee may see, and read Gods wisedome in all his works; for, as it followes, *Verse* 13. *With him is wisedome and strength, he hath counsell and understanding*: and these hee sheweth manifestly in all his works and doings.

Vse 1. Bee followers of God as deare children.

First, this Doctrine serves for direction to all men in all their works and doings, how to doe all things according to the perfect paterne and true rule of all well-doing. The rule of all mans actions ought to bee *the will of God*, who created him and gave him his whole being; and the perfect paterne whom the Sons of God ought to follow in all their works, is, God who formed them after *his owne image*; so that the perfection of man consists in his *conformity to God*; and the more or lesse hee *resembles God* in all his wayes, the more or lesse perfect hee is, and the nearer or further from perfection and true happinesse. Now here this Doctrine teacheth, that God hath created all things in wise-

dome,

dome, and doth all his workes according to his determinate counsell, and with perfect understanding, and nothing rashly without consideration. Wherefore, as wee desire to order our wayes aright, and walke in the right and ready pathes which lead unto perfection; and as wee have a minde to doe all our works so as that they may bee profitable and comfortable to our selves and others: so let us *imitate God* in all our wayes and works, and never doe any thing rashly without consulting with his word; want of this marres all: when men follow their owne lusts and head-strong will and affections, and consult not with Gods Word; then they follow their owne wayes, and forsake the wayes of God; then they doe their *owne works*, not the works of God; and those wayes and works of their owne will, procure all evils and mischiefes unto them, according to that of the Prophet, *Ier.* 4. 18. *thy wayes and doings have procured these things unto thee; this is thy wickednesse because it is bitter, because it reacheth unto thine heart.* Whereas, on the contrary, they that walke after Gods wayes, and take his counsell along with them in all their doings, and doe nothing rashly, but so as God by his Word puts into their heart; they shall bee holy and wise in their degree, as God is wise and holy; and by holinesse shall come to see God, and the reward and end of their doings shall bee glory, honour, immortality, and eternall life, *Rom.* 2. 7.

Vse 2. How to view the creatures.

Secondly, seeing God hath made all things in wisedome, and according to his eternall Counsell; this serves to stirre us up so to behold and consider all things created by God, as that wee may see and discerne his wisedome in their very frame; and if wee doe not see and discerne the image of Gods wisedome and goodnesse in them all, and a good use of them all; let us blame our owne blindnesse and ignorance, and not vilifie, or dis-esteeme any worke or any creature of God: But if wee finde any creature which seemes unprofitable, or hurtfull altogether, and serving for no good use; let us know, that it is mans sin which hath made the creatures *subject to vanity*, and hatefull and hurtfull to men; And yet *Rom.* 8. 12. in the meane time Gods wisedome appeares in ordering and disposing to a good use, even by the enmity, hurtfulnesse, loathsome poison and filthinesse which is in them, to chastise and cor-

correct his owne people, and to put them in remembrance of their ſinfulneſſe and corruption, that they may forſake and mortifie it by repentance, or to puniſh the impenitent, and execute juſt vengance on the wicked in the day and time of his viſitation. And upon theſe conſiderations, let us all, ſo often as wee ſee or remember the unprofitablineſſe, loathſomneſſe and poiſon which is in ſome creatures, bee ſtirred up to repent of our ſinnes which have brought them under this corruption for a ſcourge of our diſ-obedience; and let us firmely beleeve, that God in wiſedome uſeth them to puniſh the wicked and to correct his people, and hee will make us ſee in all his wiſedome ſhining clearly at the laſt.

But now, from the *Word* of God, I proceed to that which hee ſet himſelfe to doe by his eternall Word, according to his will and purpoſe; this is in theſe words, *Let the waters bring forth aboundantly every moving creature that hath life, and let the fowle flie above the Earth.* The things which here God ſets himſelfe to create are of two ſorts: Firſt, all creatures which live and have their being in the element of water, all *fiſhes and other creatures*, which live in the Sea, Rivers, Lakes, and all other waters. Secondly, all *fowles, birds, and flying things* which flie above the Earth in the open region of the aire.

Of fiſhes. The firſt ſort are all called by this generall name שֶׁרֶץ, which is here tranſlated, *the moving creature*, and in the Hebrew ſignifieth a creature which is moſt notable for theſe two properties:

Their two notable properties.

1. Firſt, that it is a living creature, which *moves*, not by going upon feet onely, or by flying with wings; but by *creeping or ſliding*, and moving forwards, as wee ſee fiſhes doe in the water, and creeping things doe in and upon the earth.

2. Secondly, that it *breeds and brings forth young in great aboundance*, more then any other creatures doe; as wee ſee the fiſhes, which by the multitude of ſpawne would increaſe beyond all meaſure and number, if by one meanes or other the ſpawne were not devoured and conſumed. For the Hebrew verbe שָׁרַץ, of which the word שֶׁרֶץ, which is here tranſlated *the moving creature*, is derived; is uſed as in my text, ſo in other Scriptures frequently, firſt to ſignifie *creeping, or moving forward without feet*, as *Gen.* 7. 21. and *Levit.* 11. 19. and ſecondly alſo to bring forth aboundantly as here, and alſo,

Exod.

Exod. 1. 7. where the children of Israel are said *to increase aboundantly.*

But lest wee should thinke that this moving creature was such as did not move it selfe, but was moved by some *outward cause*, as things without life are, it is here called נפש חיה, that is *a living Soul*; and this shewes that all fishes and moving creatures in the Sea and Waters have *a sensitive Soul and life in them* created by God, which hath no being, neither can subsist but onely in and with the body, in which God creates it. This is the description of all creatures which live and move in the waters.

Now for the matter of which they were made; The text here seemes to expresse it to *bee the waters*; *Let the waters bring forth:* Which words shew, as also the words of the next verse, That all creatures living and moving in the waters were *made of water*, as the learned generally hold, or at least of some watrish and slimy substance in the Sea and in other waters, for the waters brought them forth in aboundance.

Of Birds.

The second sort of creatures, which God set himselfe to create on this fifth day, is the *fowle which flieth above the earth in the open firmament of heaven.* Our English translation following the Septuagints, the Caldie Paraphrase, and the vulgar Latine, seemes to favour an old errour and grosse opinion, to wit, that fowles were created and made of the element of water: For thus they render in our tongue the words of the text, *Let the waters bring forth aboundantly the moving creature, and the fowle which may flie above the Earth*; whereas the words in the originall Hebrew text are, ועוף יעופף, that is, and *Let the fowle flie upon or above the Earth.* Wherefore wee must not conceive, that God said, *Let the waters bring forth the fowle*, as our translation runnes: for that is contrary to the expresse words of the text, *Chap.* 2. 19. where it is said, that *God formed out of the ground every beast and every fowle*, and that the earth was the matter of which they were made.

The Hebrew name עוף, which is here translated *fowle*, signifieth in generall *every living thing, which* by helpe of wings flieth above the earth in the aire, so that not onely birds, but also bees, waspes, hornets, and all other winged things may here bee understood,

derstood. And whereas fowles which were made of the earth are here said *to flie above the earth in the open firmament of heaven*, or upon the *face of the firmament*; here wee see plainely that the firmament which God made on the second day and called it *heaven*, is the spacious region of the aire; in the open face and lower part whereof fowles doe flie, and which in the Scriptures is called שָׁמַיִם, heaven, as well as the starry and the highest heaven are: And wee truly call it *the first heaven*, because it is nearest to us here on earth.

The second thing which I observed in the History of this dayes worke, is Gods creating and bringing into being the things which hee commanded to bee; this is in the 21. *ver. And God created great whales, and every moving creature, and every winged fowle.* In these words hee sheweth, that what God set himselfe to create by his powerfull word, that hee as powerfully effected and brought into being. First, *every moving creature*, which liveth and moveth in the waters, according to their severall kinds, from the great whales, which are the great huge *devouring dragons of the Sea*, as the Hebrew name תַּנִּינִם, here used doth signifie, unto the least shrimp or creeping thing which moveth in the Waters. And all those God made and created *out of the waters*, as the text here saith, *which the waters brought forth in abundance.* And here observe that the things which the waters brought forth are said to bee *created by God*: which shewes, that the water brought them forth, not as one living thing is bred and brought forth by another, by some, vertue, and power, and seed which is in it; but onely the water was the *element* in which God created them all instantly, or at most the matter out of which God formed them by his infinite power; and so they all, and every kind of them, have their whole being from God. Secondly, as God *said*, that is purposed and willed, and set himselfe to create fowles flying above the earth: so it is here said also that hee *created* them, even every winged fowle *after his kinde*, that is, every creature which flieth with wings, and all the severall kinds of them. And in the creating of all these, there was no errour nor defect; but every living creature, fish and fowle of every sort and kinde, were in every respect answerable to the *Idea & patterne* which was in the minde, purpose, de-

decree, and will of God: as God purposed and willed every thing to bee, so it was in every respect, and so the Lord *saw*, and *approved it* to bee; as the last words of the verse shew, *And God saw that it was good.*

The third thing is Gods *blessing* of the creatures made with *fruitfulnesse* for increase and multiplication, in the 22. *Verse*. Where wee may note two speciall things:

First, that as God made and created all these things by his word; so hee by the same word gave them the blessing of fruitfulnesse, that is, hee gave them a naturall power and inclination to breed and bring forth many others, every one of his owne kind, even to the replenishing of the Sea and the waters, and to the multiplication of fowles in the earth. And this blessing God gave them by saying, *Be fruitfull and multiplie*; which words imply, that by his eternall Word the Son, hee blessed them.

Secondly, wee may here note, that the fruitfulnesse of these creatures, and the increase of them, was at the first in the creation and state of innocency, not a painefull travell and labour, nor a punishment; but a *blessing*, a pleasure and delight to the creatures themselves, and a speciall token and pledge of Gods love and favour to man, for whose use they were made, and who was the next day to bee created.

Now, God having thus created and brought into being all kinds of creatures which live and move in the waters, and all fowles and flying things which *live and flie above the Earth in the aire*, and having *blessed* them with power, strength, and desire of procreation, this dayes worke was finished, and the evening and the morning were *the fifth day*, as it followeth in the 23. *Verse*. And this is the last thing in this dayes worke, even the time in which God made the creatures before named, that is, the fifth day. I need not here shew how the evening and morning were distinguished, for now the Sun having moved round about the heavens, and having now passed through the *Horizon* in which it was made the second time, made up another whole day. And thus I have opened the whole History of this dayes worke; from which wee may observe divers instructions.

Doctr. 1. Gods infinite power joyned with infinite wisedome.

First, wee may hence learne to know and discerne the infinite power and omnipotency of God joyned with infinite wisedome and knowledge, who in one day made the *great whales* of the Sea, and together with them all creatures, which fill broad and wide Seas, and all *fowles and winged creatures*, which flie in the aire. In the booke of *Iob, chap.* 41. God himselfe doth demonstrate his owne power and omnipotency, by the creation of the *great Whale the Leviathan of the Sea*, which hee there describes to bee an huge, strong, and dreadfull creature, the very sight of which is able to cast one downe, *Verse 9. and none is so fierce, as that hee dare stirre him up, Verse* 10. *His breath kindleth coales, and a flame goeth out of his mouth, Verse* 21. *When hee raiseth up himselfe the mighty are affraid, Verse* 25. *Hee esteemeth iron as straw, and brasse as rotten wood, Verse* 27. *And he maketh the deep to boile like a pot.* And as for the *multitude* and *variety* of other living creatures in the waters, and of fowles and winged creatures which flie in the aire above the earth, they are more then any fraile man can learne to know all the dayes of his life; and yet *in one day* God made all these by his powerfull word. I need not adde any thing out of histories concerning the huge greatnesse of Whales, which have beene seene some of 600. foote long, some of the length of foure acres of ground, some like mountaines, and some like Ilands, as divers Writers report; that which God himselfe hath said of the great Whale is sufficient to make us see in him the mighty power of God the creatour.

Whales incredible greatnesse.

Vse 1. Let us therefore hereby bee admonished *to feare this God*, to tremble with awefull reverence of his Majesty; to beware of striving, or setting our selves against him, or any under his shadow, and protection; to bee affraid of committing sinnes which may provoke him to wrath against us: And, if hee *bee with us*, to assure our selves and to bee confident that none shall prevaile *against us*, but hee will bring all our enemies to confusion.

Vse 2. Secondly, in that God is so infinite in wisedome and knowledge, joyned with omnipotency, and can make so many kinds of creatures at once, and all of them most perfect in their kinde: Let us know, that, if we bee in want, it is the best way to flee

to

to him. If wee bee beset with enemies, and a thousand dangers, wee needé not feare, hee can see and know and prevent them all; no multitude of businesse can draw his minde or eye from us; for as hee seeth all things at once, so hee can in a moment bring innumerable things to passe.

Secondly, as God made all things *by his eternall Word the Son*; so in, by, and through the Son hee bestowes all his favours and blessings. For here wee see, that as *by his Word* hee made, so by his Word hee *blessed the* first living creatures which hee made; and other Scriptures prove this plainely, for his promise is, that all nations and *families of the earth shall bee blessed in him*, *Gen.* 12. 3. and 18. 18. and 22. 18. and 28. 14. And the Apostle testifieth, *Ephes.* 1. 3. *that God blesseth us with all spirituall blessings in heavenly things in Christ.* *Doctr.* 2. All made and bestowed on us in Christ.

The consideration whereof serves to stirre us up to seeke all blessings from God the Father by the Son and in his name, and to ascribe and give all glory, praise and thanks for all blessings to God in him, and to rejoyce in his name, acknowledging that all hope of good which wee have from God, is from God as hee is become our Father in his Son Christ. *Vse.*

Thirdly, in that God *created* so many kinds of Fishes in the Sea, and Fowles in the aire to serve man, and *blessed* them with *fruitfulnesse* for mans use, *before man was made.* Hence wee learne how carefull and provident God is for mankinde, providing things needfull before-hand, to welcome him into the World, and there to give him gracious and bountifull entertainment. *Doctr.* 3. Gods great providence for mankinde.

Which ought to provoke and stirre us up, to bee on the other side, for our part, carefull and diligent to provide beforehand all things which may tend to the glory of God, and may furnish us and fit us to glorifie his holy Majesty; And also to reprove and convince of hatefull ingratitude all people that after many provocations by so many blessings have no providence nor care to use meanes, which hereafter may promote the Gospell for the glory of Christ, and the advancement of his Kingdome: Also all them who with the present sight of evill times are so discouraged and dejected, that, as men without hope or expectation of good hereafter, they utterly neglect *Vse.*

to provide for the future glory of God, and of Christ in his Church, advanced among their children and posterity in succeeding ages.

Chap. XI.

The sixth dayes worke. Of Cattell, Beasts, and creeping things. All made of God, by Christ the Word. Therefore abuse them not. Christ the Lord of all. All kinds of living creatures, made of God: even the meanest, and worst. Uses. All ready made for man, before himselfe was made: Use. Mans food in innocency, what: Use.

Verse 24. *And God said, Let the Earth bring forth the living creature after his kind, Cattell and creeping thing, and Beast of the Earth after his kind, and it was so.* 25. *And God made the Beast of the Earth after his kinde, and Cattell after their kind, and every thing that creepeth upon the Earth after his kind, and God saw that it was good.* 26. *And God said, Let us make man in our image, after our likenesse: and let them rule over the fish of the Sea, and the fowle of the aire, and over the Cattell and over all the Earth, and over every creeping thing that creepeth upon the Earth.*

In the last part of this Chapter in these words and those which follow to the end of the Chapter, wee have the sixth dayes worke of the creation briefely and summarily laid downe by way of history.

1. First, *Moses* here shewes, that by the same power, and after the same manner as God created all other things in this visible World, so hee made and brought into being the creatures which live and move in and upon the earth. For hee said, *Let the earth bring forth the living creature, and it was so.* And hee said, *Let us make man, and so he created man. Verse* 26. 27. Hee made all things by his eternall Word, and according to the *Idea* and patterne, which hee had in his counsell and decree.

2. Secondly, He first names the three sorts of the living creatures

tures which God framed out of the earth besides mankinde; to wit, 1. *Cattell* that is kine, sheep, goates, and other creatures which are commonly bred, and kept tame for mans speciall use. 2. *creeping things* such as Serpents, and Wormes of the earth. 3. *Beasts of the Earth*, all sorts of wild beasts, which live wild in the woods and deserts, as Lyons, wolves, foxes, and the like. All these God made by his mighty Word, every sort, and kinde according to his purpose and the counsell of his will; so that, when hee looked upon them being made, hee saw them to bee as hee would have them, and approved the creation of them for good. Afterwards hee relates the creation of mankind in *Adam* and *Evah*, how they were created *after the image of God* himselfe and in *his likenesse male and female*, and what prerogatives God gave to them, together with the blessing of fruitfulnesse and increase, *Verse* 26,27,28.

Thirdly, hee shewes what God gave to man *for food* in the state of innocency, even *every herbe bearing seed, and every tree bearing fruit*, *Verse* 29. and what hee gave for meat to the beasts and fowles and all other earthly creatures, even *the greene herbe or grasse of the Earth*, *Verse* 30.

Fourthly, hee sheweth, that all creatures being thus framed, and the whole World and every part thereof being thus brought into being, and ordered by God, they all in generall, and every particular did appeare perfect and *good* in Gods eyes, and were approved of him for good, and so the evening and the morning were the sixth day.

I will first begin with the living creatures, which God created out of the earth before he made man; and then will I proceed to the creation of mankind in our first parents, and to the image of God in which they were created. Of living creatures.

In the creation of all living creatures, which live and move in and upon the earth, wee may observe divers things for our instruction.

First, that God continued to create all things, from the first to the last, by his eternall and omnipotent Word; all Beasts, Cattell, creeping things, and all other creatures in the World, as well as man, and so all creatures have God for their maker and were all framed by the same hand and power, this truth *Doctr.* 1. All made of God, by Christ.

is moſt plainely here in this Hiſtory laid downe and affirmed by *Moſes*; For, as in all the former dayes works, ſo here alſo in the works of the laſt day, in making all living creatures on earth, he uſeth the ſame phraſe, *God ſaid, Let them bee, and it was ſo*: And in the creation of man, he ſaid, *Let us make man in our image*; that is, by his eternall Word, and according to the pattern in his owne minde, and in the counſell of his will, ſo hee made them: So that without further teſtimony of Scripture this Doctrine is plaine and manifeſt; but yet the Spirit doth give full and frequent teſtimonies to this truth by the mouth of *Dauid*, & the Prophets, & the Apoſtles & Evangeliſts, *Pſalme* 24. 1, 2. and 33. 6. and 104. 24. and 148. 5. *Iſa.* 40. 26. and 45. 7, 8, 18. and *Ioh.* 1. 3. and *Coloſ.* 1. 16. and *Hebr.* 1. 2. In which places all things which can bee named in the univerſall World, are affirmed to bee the handy worke of God, created by his Word and Spirit, *the heavens with all the hoſt of them, the earth and the fulneſſe thereof, the Sea and all creatures therein, things viſible and things inviſible, how manifold ſo ever they bee.*

Vſe. 1. Abuſe not the creatures.

Which Doctrine ſerves, firſt, to admoniſh us to reſpect and eſteeme all creatures which have being, as the workmanſhip of God, made and framed by the ſame hand which formed us; and to take heed, and beware that wee doe not in any caſe abuſe any of Gods creatures to ſin and vanity, to feed our owne vaine appetite, to ſatisfie our ſinfull deſires and pleaſures, and to ſerve our corrupt fleſhly luſts. If any creature of God bee at enmity with us, and hurtfull and pernicious to us, it is for our owne ſins, becauſe ſo wee have broken the peace, and are at enmity with God by our ſinfull rebellion; therefore the creatures made for our uſe, are become our enemies, and they by our tranſgreſſion are made ſubject to vanity and corruption, under which they groane together with us. And therefore though it is lawfull for man in his owne defence, and for his owne ſafety to deſtroy Serpents, hurtfull beaſts and noyſome creatures; yet to doe it with cruelty, and with pleaſure, delight, and rejoycing in their deſtruction, and without ſenſe of our owne ſins and remorſe for them, is a kind of ſcorne and contempt of the workmanſhip of God our Creatour, and of the worke of his hand

which

which made us, & an injury which reflects on his Majesty: And wee hereby give just occasion to God, and as it were invite, and provoke him to judge us by our owne mouth, and to proceed against us according to the example of our owne doings, and to mete out to us by the same measure as wee have done to his creatures, the living works of his hands.

Vse 2. Christ the Lord of all.

Secondly, seeing all creatures were created by God and framed by his eternall Word *the Son*, who in fulnesse of time was made flesh for us, that hee in our flesh might redeeme and reconcile us to God; this makes it cleare and manifest, that the Lord Christ (not onely as hee is the eternall Son of God by eternall generation, and so heire of all things in heaven and earth; but also as hee is the powerfull Word, by which all things were made, and without whom no kind of thing in heaven or earth was made) is the *Lord of all things*, and the proper right and interest of them all is in him; and the Father gives us the free *use of* no creature but by the Son; neither can wee have any true *right* to any thing but in and by the Son, nor enjoy any thing as a *blessing* but by the Spirit sent from the Father by the Son to dwell in us, and to worke in us true union and spirituall communion with Christ, and grace to use the creatures with comfort after an holy manner. Wherefore, if wee want any thing or doe desire the use of any creature, wee must seeke it from God the Father in his Son Iesus Christ, and that by the inward motion of his Spirit, inwardly moving and guiding our hearts, and all our desires, and affections, and prayers: wee must follow and obey that heavenly and wholesome counsell of Christ, *Ioh.* 15. 16. and 16. 23. *Even aske the Father whatsoever we have need of in his Sons name, and we shall receive it*; and we must still remember, that in and through Christ onely *we have accesse unto God the Father by one Spirit*, *Ephes.* 2. 18. But as for them who sit in darknesse and in the shadow of death, and know not Christ, nor ever heard of him; and them also who having heard of Christ doe hate and reject him and refuse to beleeve in him, yea blaspheme his holy name, and persecute Christian religion, as Turkes and Iewes doe, and other rebellious infidels; and them who with *Arius* and other Hereticks deny Christ to bee the Son of God by eternall generation, one *Iehovah* with

with the Father, and the eternall Word by whom all things were made, they can never receive from God as a favour or blessing any thing created nor the use of any creature: they may enter by a wrong doore into possession of many worldly things, as Lands, Riches, Cattell, and other of Gods good creatures in aboundance; but howsoever they have got possession otherwise then by seeking them of God in Christ, and by acknowledging of their right to them in him, they are usurpers and have no true right unto them before God; and at last in the great day of account, they shall answer for their usurpation, and shall receive the reward of theeves, robbers, and usurpers of Gods creatures without any pretence or claime of right laid to them in Iesus Christ.

Doctr. 2. All kinds of living creatures, made of God.

Secondly, wee may here observe, this generall name of *every living creature* after his kind, and the subordinate names of *Cattell, creeping things*, and *Beasts* of the earth, which God is here said to make *after their kinde*, doe comprehend under them every speciall kinde of creature which liveth in and upon the earth, from the great *Behemoth* the Elephant, unto the least worme or creeping thing whatsoever is or can bee seene and knowne of the Sons of men. From whence this Doctrine ariseth, that every kind of living creatures which liveth or moveth on earth, was created by God on the sixth day of the creation, and is workmanship of God, formed in wisedome by his mighty hand and power. As this Doctrine is most clearly laid downe in the text, and proved by the proofes of the former Doctrine: so by other Scriptures. *Iob* intimates this much *chap.* 17. 14. where hee calls *corruption his Father, and the worme his Mother and Sister*; for hereby hee acknowledgeth, that the wormes and other creatures, which are now engendered of corruption; were in the beginning Gods creatures as well as man: and man by sinning is subject to be turned into the same corruption of which they are engendered, and so they are his Sisters; and as hee is made of that corrupt flesh of his Fathers, which after their death is turned to corruption, of which wormes are bred, so corruption is called his Father, and wormes his Mother and Sisters. *David* also *Psalme* 148. 10. by his speech directed to the *Dragons on earth, and to all Beasts, Cattell and creeping*

Even the meanest of them.

creeping things and to all *fethered fowles*, and by his calling upon them to *praiſe the Lord* as their Creatour, for his creating of them, and giving them their being, doth ſhew plainely, that God made all kinds of them, and gave to them a good being at the firſt, for which they are bound to praiſe him in their kind.

Ob. And the worſt: how.

But here ſome perhaps will move a doubt; whether hurtfull, venemous, and pernicious creatures, ſuch as fell Dragons, cruell aſpes, vipers and other poiſonfull Serpents were made at the firſt by God; and whether mixed creatures of mungrell kinds as Mules, which are engendered of Aſſes, and Mares; Leopards, which are of the Libbard and Lioneſſe; the Linx, which is of a Wolfe and a Hind; bee Gods workmanſhip. There ſeemes to bee good reaſon of this doubt, becauſe creatures which are venemous and hurtfull as Dragons, Vipers, and ſuch like, are for the puniſhment of mans ſin, and therefore could have no being in the ſtate of innocency before mans fall.

Anſw. 1.

To this doubt I anſwer: Firſt, that as ſin, corruption, and malice were not created in man by God at the firſt, but entered in by mans fall, and were breathed into our firſt parents by the Divell, when he by the Serpent ſeduced them: ſo likewiſe poiſon, venime, and hurtfulneſſe were not made in the creatures; but did enter in by mans fall; And then they which were made for mans uſe and pleaſure at the firſt, became corrupt by his corruption, and pernicious and hurtfull to him for a juſt puniſhment of his ſin. What creature can bee more venemous, or more at enmity with mankind then the Serpent? And yet the text ſheweth plainely, that the *Serpent* was made by God before mans fall, and being a *more ſubtle* beaſt then any other which God had made, was uſed by the Divell as an inſtrument to tempt the Woman to eate of the forbidden fruit, *Gen.* 3. And there upon God hath *put enmity* betweene him and the Woman, betweene his ſeed and her ſeed, *Verſe* 15. So then it is cleare, that the creatures which are now moſt hurtfull and venemous, and curſes, plagues, and cruell inſtruments, to puniſh men, were created harmeleſſe and ſerviceable to man at the firſt, and by the Divell, and mans ſin are become hurtfull and hatefull enemies. Secondly, for creatures which are *mixt of two kindes*, as Mules and Leopards, and all ſuch like, they are no 2.

one

one kind of living creatures made by God at the first; for God made every creature after his kind, and none mixt of two kindes, as the plaine Words of the text shew: The first generation of such mungrell creatures came from corruption of nature, and is a part of that confusion which entered into the World by the Divell and sin; and hence spring monsters, and strange deformed shapes, which are not of Gods framing in the creation; for God made every creature *after his owne kind*, and very *good* and comely; but these are two kinds mixed, ugly, loathsome, and deformed.

Object. If any Object, that all things have their substance and being from God, for he is *Iehovah*, the author and giver of all being; and therefore these creatures because they have a being, must

Answ. needs bee his handy-worke. To this I answere, that *the substance* of which mungrels and monsters are made, and the naturall power by which one kind of creature begets them of another, are of God, and so farre they may bee said to have their being of God; but the mixing of two seeds and substances of divers kindes in one, and the confusion, and deformity of mixt bodies and shapes from thence proceeding, that is of the Divell, and of the corruption, ill disposition, and perverse appetite and affection of the creatures which mix themselves together for the generating of them. And therefore in no case ought any man, so much as in his thought, to charge God with the creation of monsters and mungrell creatures, which are errours of nature, corrupted by the malice of the Divell and mans sin. The first mungrels of this kind mentioned in Scripture are said to bee *Mules, invented by Anah, one* of the cursed brood of Canaan, who caused he-Asses to couple with Mares while he kept his Fathers Asses in the Wildernesse, *Gen.* 36. 24. And that such mixing of creatures of divers kinds is a perverting of the order, and breaking of the law of nature, and most hatefull and abominable in the eyes of God, appeares by his owne Word and commandement in the law; where hee forbids his people to *plow with an Ox, & an Asse together*; & all *mingling of seeds, Deut.* 22. 10. & by the curses denounced in the law against *unnaturall lusts, Deut.* 27. 21. and by the dreadfull curses and wrath of God, which are recorded to have fallen upon such doings, and to have

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beene *revealed from heaven*, for such ungodlinesse and filthinesse, *Rom.* 1. 18. 24.

Now, this Doctrine thus proved, and all doubts removed, serves, first to teach us to put a difference betweene the creatures made by God, and the perverse disposition of them brought in by the Divell and sin; betweene Gods handy worke, which is alwayes in it selfe good, and the worke of the Divell, which is but a poison breathed into a good creature, and the confusion and putting of Gods good worke and creature out of frame. Dragons, Serpents, and all venemous and hurtfull beasts, as they are living things, which have life and breath and substance in them, are Gods worke, and so farre are good; but as they are corrupted, dis-ordered, and confounded by the Divell, and the true naturall temper of them changed, so they are hurtfull and full of enmity against man, and this is not Gods handy-worke; onely hee by his wisedome and goodnesse permits, over-rules, and turns this evill to some good at last. And here wee may behold as in a glasse our owne face and frame, and may discerne what wee have of the gift of God, and what hee workes in us; and what wee have of our selves, and from the malice of the Divell. Our whole substance, Soule and body with all powers, and faculties of Soule, as reason, understanding, will, memory and the like; and all outward bodily senses and abilities, as life, strength, and motion, are Gods worke; wee have all these of his gift, and all power to exercise them: but as for that sinfull corruption, distemper and perversenesse of our nature, by which our understanding is darkened, and cannot see clearly that which is good; our will averse from good, and prone to evill; our appetite changed from desiring that which is according to Gods will, and bent to the contrary; our affections forward to embrace evill and wicked things, and to hate good things and godly actions; all this is of the Divell intruding himselfe into Gods worke, and fighting against God with his owne weapons; And the frowardnesse, perversenesse and ill disposition of man, by which hee makes himselfe worthy of Gods just hatred, is from his witting and willing yeelding of his Soule and Body to bee weapons of wickednesse, to serve Satan and his owne sinfull lusts. Wherefore though God is our Creatour,

Vse 1. Distinguish of creatures, and corruption in them.

God no author of sin.

tour, yet let not us make God the author of our sin and malice, nor lay any fault or blame on him; Let us not thinke, that because wee are his creatures, therefore hee hath reason to beare with us, and to spare us, and not to punish our offences; for in that wee who received our being from him are fallen from our integrity in which hee made us, and are turned to fight against him with his owne weapons, and to abuse the power and abilities which hee hath given and continueth unto us, even to provoke him, and to serve Satan his great enemy; surely wee have no cause, nor any just colour to presume of Gods mercy and indulgence upon this ground that wee are Gods creatures; for that is a just cause that God should more hate us and punish us, as rebels risen up against him out of his owne family, and turning his handy-worke in defiance against him, and seeking to smite him with his owne sword.

Vse 2, In the creatures evill see thy owne sin.

Secondly, this Doctrine serves to admonish us of our sinnes and evill deservings, and of our shamefull apostacy, and rebellion against God, and falling away after the Divell, Gods enemy, so often as wee see the venome, poison, and evill disposition and enmity of any beasts or creeping things, or of any other creature which God hath made. For God (as this Doctrine sheweth) made all those creatures every one after his kinde, and whatsoever hee made was good; the evill therefore is not of him, but of mans sin; mans yeelding and giving way to the Divels temptations brought in all this evill and confusion. And therefore if wee hate, shunne, feare and abhorre devouring Lions, Wolves, and Tygers, fell Dragons, and cruell Aspes, and Vipers; Let us much more hate, feare, shunne and abhorre sin, which was and is the cause of all; and if wee could mortifie our sins, and bee fully sanctified and renued, all poison and enmity should cease to bee in the creatures; they should bee at peace with us, and should bee restored to *the liberty of the Sons of God*, *Isa.* 11. 6. and 65. 25. *Rom.* 8.

Doctr. 3. Gods great bounty in providing so well for man beforehand.

Thirdly, wee here observe in this History, that God, before hee would create man and bring him into being, did provide for him a Kingdome wherein man might raigne and rule, and multitude of subjects which are the honour of a King, and all other things which might serve for his use and profit, or for his

his delight and pleasure: Hee created the *herbes and trees* to yeeld him meat, as appeares *Verse* 28. which were made the third day, *Verse* 12. Hee created all kinds of *fishes and moving creatures* in the Sea and the Waters, and all the *fowles* which flie above the earth in the open firmament of heaven; and all *living things* of all sorts, *Cattell, creeping things,* and all *beasts* of all kinds, every one good, fit and ready to serve and obey man as their Lord. Whence wee may learne, that God from the beginning hath beene wonderfull bountifull to mankind, and most provident, providing all things which the whole World could afford for the profit, pleasure, honour and preferment of man. This is that which *David* did plainely see, consider and call to minde with admiration, and open proclaiming of Gods glorious goodnesse and bounty, *Psalme* 8. 4. saying, *Lord what is man, that thou art so mindfull of him*! and 31. 19. *How great is thy goodnesse which thou hast laid up in store?* and *Psalme* 107. 8. *&c.* Where hee cries out foure severall times, *O that men would praise the Lord for his goodnesse, and declare the wonders that hee doth for men.*

This serves to stirre up all men to acknowledge Gods bounty with all thankefulnesse, to bee carefull to serve God, and provident to provide all meanes which enable us to promote his glory; to bee *rich in works of piety,* and aboundant in works of charity; and to bee ashamed of our *unthankfulnesse* and *rebellion* against this God, by distrusting his goodnesse, and beleeving Satans Lyes; and of our *niggardlinesse* towards God in refusing to serve and honour him, and to relieve and comfort his Saints with our wealth and riches. No evidence can bee greater to convince man of monstrous ingratitude, then this rich bounty of God to man, and this providence for man shewed in the creation. All creatures made for his use are witnesses of Gods bounty and of mans unthankfulnesse. *Vse.*

The fourth thing is, That, in the state of innocency, neither man did feed upon the flesh or body of any living creature, nor one living creature upon another; but mans food which God allotted to him in the creation, was onely *herbes yeelding seed, and fruits of trees, Verse* 29. And *grasse* was the food of all other living creatures, beasts, birds, and creeping things, *Verse* 30. *Doctr.* 4. Mans food in innocency what.

30. Though ever since the confusion of the World and corruption of creatures by mans fall, many beasts are become ravenous, and devour other living creatures, and feed upon their flesh; as Lyons, Bears, and such like: Yet in the creation and state of innocency, they did like oxen feed on greene grasse, and on such like fodder; as the words of the Prophet doe intimate, *Isa.* 65. 25.

Vse. This discovers the true state of innocency, wherein all creatures lived together in love and concord among themselves; and in obedience to man; no bird did raven, nor beast devoure, none did offer violence to the body, life or blood of another; there was no feare nor hatred, no hunting nor abhorring one of another, no lamentable clamour or crie to bee heard, by reason of one persecuting, tearing, and oppressing another: The Wolfe and the Lamb, the Leopard and the Kid, the Cow and the Beare, the Lion and the Calfe and Fatling, did all lye downe and feed together, there was no hurt nor destruction upon all the earth. And blessed shall the times bee, when God shall restore the creatures againe from this bondage and corruption to the *glorious liberty of the Sons of God*, as hee hath fore-told by the holy Prophet *Isaiah*, *Chap.* 11. 6.

Chap. XII.

Of the creation of man specially. Of the consultation held in making him. Three reasons for it. Man the chiefest of creatures. Of the name, Adam: *Vsed two wayes. Woman capable of grace and glory, aswell as man: Vses. Man was made by God alone: 3. Vses. His body made in wonderfull wisedome: because of dust: Vse. Man at best a dustie substance: which teacheth humility and thankfulnesse. Opinions of the creation of mans soule. No supernaturall gifts in it: Vses.*

HItherto, I have insisted on the creation of other *living creatures*, which God made on this sixth day. Now I proceed to the creation of *mankind*, which was the last worke

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of the creation which God wrought, and by which hee made the whole frame of the World perfect and complete, and every way fully furnished. This last worke is described by *Moses*, first generally, briefely and summarily, in the 26. *Verse*, and from thence to the end of this first Chapter: And secondly, the creation of the Woman is more particularly related, *Chap.* 2. from the 18. *Verse* to the end of that *Chapter*.

Verse 26. *And God said, Let us make man in our owne image,* Creation of mankind male & female. *and after our likenesse, &c.* 27. *So God created man in his owne image, &c.* 28. *And God blessed them and said, Be fruitfull and multiplie, and replenish the earth, &c.*

In this History of the creation of *mankinde*, wee may observe these speciall things, which are most notable and worthy to bee opened.

First, Gods *consultation* about the creation of mankind in the 26. *Verse*; *And God said, Let us make man in our image.* 1.

Secondly, Gods *creating* of mankind according to his owne eternall Counsell; which is laid downe summarily and more generally, that *God made them, 1 in his owne image,* 2 male and female, *Verse* 27. 2.

This creation of mankind is more plainely and particularly laid downe in the next Chapter; where *Moses* relates, First, how God made *the man of the dust of the ground*, and *breathed into his nosthrils the breath of life, and Man became a living soule, Verse* 7.

Secondly, how God made the female, the *Woman*, *to bee an helpe meet for man*, and that *of a Rib taken out of the mans side in a deep sleep, Verse* 21. 22. *&c.* Thirdly that they were both *naked, and were not ashamed, Verse* 25. These things are to bee noted in the creation of mankind.

The third thing is the *blessing*, wherewith God blessed them joyntly together, the Man and the Woman; and it comprehends in it two things: First, the blessing of fruitfulnesse, that they should multiply and replenish the earth with mankind. Secondly, the honour, dominion and prerogative which God gave to them to *subdue the earth*, and to *have dominion over all other living creatures*; this is expressed, *Chap.* 1. 28. 3.

The fourth is the meat and bodily food which God assigned to man in the creation, *Verse* 29. but with limitation & restraint 4.

from the *fruit of one tree*, *Chap.* 2. 16, 17. As for other creatures, which live on the earth, hee assigned the greene herbe or grasse to them for food, *Verse* 30.

5. The fifth thing, is the place of mans habitation, the *garden of Eden*, the earthly paradise, which is described, *Chap.* 2. 8, 9, &c.

6. The last thing is Gods *viewing* of all things, which hee had made, after the creation of the Man and the Woman, and his placing of them in paradise, which was the accomplishment of the creation and the last worke; and his *approbation* of every creature for very good and perfect in his kind; this is expressed in the 31. *Verse*.

Of the consultation in making man.

The first thing is Gods consultation concerning the creation of mankind, wherein wee are to consider these particulars; 1. *Who* it is that saith, *Let us make*. 2. *With whom* hee doth thus consult and conferre. 3. *What is the thing consulted about*, even the making of man in their *owne image*, *and after their likenesse*, to bee Lord over all other creatures, the fishes of the Sea, the fowles of the aire, and all living things on earth.

In the creation of all other things God said onely, *Let them bee, and so they were made*: but in the creation of mankind hee calls a councell as being now about a greater worke, and saith, *Let us make Man*; *which* is a speciall point not lightly to bee passed over without due consideration. First, hee who thus

Who consults.

enters into consultation is said to bee *Elohim*, that is, God the Creatour, who is more persons then one or two, even *three Persons in one essence* (as the Hebrew word, being plurall doth imply). And hee who here saith, *Let us make man*, and in the next verse is said to create man *in his owne image*, hee is the same God which created the heavens, and the earth, *Verse* 1. and the light, and the firmament, and all other things mentioned before in this *Chapter*.

With whom.

They with whom hee conferres, are not the Angels as some have vainely imagined; nor the foure elements which God here calls together, that hee may frame Mans body of them being compounded and tempered together, as others have dreamed. For the text shewes plainely divers strong reasons to the contrary: First, it is said, that God created man not by the ministery of Angels or the elements, but *by his owne selfe*, as it followes

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in the next *Verse*, and *Chap.* 2. 7. Secondly, God created man in *his owne image, not* in the image of Angels or elements; and therefore it is most ridiculous to imagine that God spake to them, or of making man in their image. Thirdly, it is shewed that man was made *to rule over the earth, and the fowles of the aire, and the fishes of the Sea*; and therefore it is absurd to thinke that the earth, or any elements were fellow-makers of man together with God. And lastly, it is both foolish and impious to thinke, that God who made heaven, earth, & the heavenly host, the Angels, of nothing, should call upon others to helpe him, and to share with him in the honour of mans creation, seeing hee doth so often in Scripture challenge this honour of creating all things to himselfe, and professeth that hee *will not give this glory to another*: Here therefore God the Creatour is brought in by *Moses*, as it were consulting within himselfe, even the eternall Father with the eternall Word the Son (who is called *the brightnesse of his glory, and the expresse image of his Person, by whom hee made the World*, of which man is a part, *Hebr.* 1. 2.) and with the eternall Spirit. And here hee brings in God consulting about mans creation to bee Lord over other creatures, for 3. speciall reasons, and to teach us three things, which are reasons of consultations among men, when they are about a worke.

The first is to shew, not that God needed any *advice or helpe*, but that the worke which hee was about was a speciall worke, even the making of man, the *chiefest of all visible creatures*; one that should bee *Lord over all the rest*, being made in Gods *owne image*, indued with reason, understanding, wisedome, and liberty of will. It was for 3. reasons. 1.

The second, to shew that man was to bee made a creature in whom God should have occasion given to shew himselfe a mighty and wise Creatour and Governour, a just Iudge and revenger of wickednesse and sin, which doe provoke him to wrath and revenge; a mercifull Redeemer and Saviour of sinners seduced; and an holy sanctifier of them by his Spirit. If wee consider man as a creature which might fall, and have Gods image defaced in him, and by his many provoking sins might give God cause to *repent that hee had made him*, as is said, *Gen.* 6. then there appeares some reason why God should as it were 2.

consult whether hee should make him, or no. Also, if wee consider that man being fallen, and brought under the bondage and slavery of death and the Divell, and under eternall condemnation, could not possibly bee redeemed but by *the Son of God* undertaking to become man, and to suffer and satisfie in mans nature; and that man cannot bee made partaker of Christs benefits for redemption, *without the holy Ghost*, the eternall spirit of God infused into man, and descending to dwell in man as in an earthly tabernacle: There will appeare to us great cause of consultation, that God the Father should consult with the Son, and the Spirit; and this consulting about mans creation doth intimate all these things: But in that this consultation is with a resolution (all things considered) to make man *with a joynt consent*; this shewes that God *foresaw* how mans fall and corruption, and all the evils which by it were to come into the World (howsoever, to our understanding and in our reason, they may seeme just impediments to hinder God from creating mankind) yet might by his wisedome bee turned to the greater advancement of his glory, and might give him occasion to shew all his goodnesse, wisedome, power, perfect purity and holinesse in hating sin; his infinite justice in the destruction and damnation of wicked reprobates, and in exacting a full satisfaction for the sins of them that are saved; his infinite mercy, love, and free grace in giving his Son to redeeme and save his elect from sin, death, and hell; and his unspeakeable bounty in giving his Spirit to sanctifie them, to unite them to Christ, and to conforme them to his image, and so to bring them to the full fruition of himselfe in glory. God in consulting within himselfe, and thereupon resolving to create mankind, and saying, *Let us make man*, and then immediatly creating him (as the text sheweth) did in the creation of man shew before-hand, that in mankind hee would manifest and make knowne all his goodnesse, more then in all other creatures.

3. The third reason of Gods consultation, is, to manifest more plainely in mans creation then in any other creature, *the mystery of the blessed Trinity*, that in the one infinite eternall God the Creatour there are more, even three Persons of one and the same undivided natute and substance. For such consultations

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and resolutions, as are expressed in this forme of words, *Let us make man in our image, and after our likenesse*, doe necessarily imply that there are more Persons then one consenting, and concurring in the worke. And that these three Persons are all but *one and the same God*, it is manifest by the words following, which speake of these Persons as of *one God*; for it is said, that *God created man in his owne image*, and not *they created* man in *their* image.

Thus much for the intent and meaning of the Spirit of God in these words, *Let us make man in our image, and after our likenesse*. From which words thus expounded, wee learne,

First, that the creation of mankind was a speciall worke of God, and that man is by nature the chiefest and most excellent of all creatures, which God made in all the visible World; which point the holy Psalmist openly proclaimed; saying, *I am fearefully and wonderfully made, marvellous are they works, Psalme 139. 14.* *Doctr. 1.* Man the chiefest of creatures.

Secondly, Gods consultation sheweth, that in the creation hee considered mans fall, and did foresee not onely that man in his nature and kind is a creature subject to such evils as might make it a matter-questionable, whether it were fit for God to create him or not: but also the great good which comes by his creation and fall, and that man is a fit object, wherein God may make manifest his wisedome, power, and all his goodnesse more then in any other creature, and in that respect most worthy to bee made by the counsell, joynt consent, and concurrence of all the three Persons in the Trinity. *Doctr. 2.*

Thirdly, here we may observe, that in one God the almighty Creatour, there are more Persons then one manifested by *Moses* in the History of the creation. And therefore the Doctrine of the Trinity is no new and lately devised opinion since Christ, but a most ancient truth revealed from the first foundation of the World. *Doctr. 3.*

These Doctrines I here onely name, which will come to be handled more fitly in the next thing which followes, to wit, Gods creating of mankind according to this his counsell and resolution: which act of creation is laid downe first more generally and confusedly in the 27. *Verse*. And more distinctly

and particularly by way of recapitulation in the next Chapter.

First, it is here said, that as God upon consultation *resolved*, so hee *created* man in his owne image, and male and female created hee them: wherein wee may observe two things generally laid downe; First, that God created man *in his owne image*. Secondly, that hee created them *male and female*.

I will not here enter into a discourse concerning *the image of God*, and the speciall things wherein it doth consist; that shall have a more fit place hereafter, when I shall come to describe the excellent state of man in his innocency before his fall.

Of the name Adam, used two wayes.

The thing which here comes specially to bee considered is the true meaning of the Hebrew word *Adam*, which is translated *man* in this present text. This word is in the Scriptures used two wayes: First, as a *proper name* of the first man, even our first Father *Adam*; thus wee must understand the word

1. *Chap.* 21. where it is said, that *God did cast Adam into a deep sleepe*, and *Verse* 22. brought the Woman to *Adam* when hee had made her of his Rib; and *chap.* 4. 1. and many other places, where *Adam* is distinguished from *Evah* his wife, and is called *the man*.

2. Secondly, it is used as *a common name* of mankinde, and includes in it both *male and female*, Man and Woman, as *Psalme* 144 4. *Man is like to vanity*, and *Gen.* 5. 2. where it is said, that God called *the Man and Woman, and all mankind* in them, both male and female by this name *Adam*.

Here in this text, this word *Adam* is used in this latter sense as the common name of mankinde, comprehending in it *both male and female*; as appeares by the words following, *Male and female created hee them*; that is, this *Adam* whom God created in his owne image was male and female, of both sexes, Man and Woman, who are both but *one kind of creature*. Whereby it is manifest, that here is laid downe in generall the creation *of all mankind* in our first Parents *Adam* and his wife *Evah*; and that they both were created in the image of God; and that the difference of their *sexes*, and the creation of the Woman after the Man, *of a Rib* taken out of mans side, doe not make any

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difference of their nature, and kind; but both are of one kind, and both made in the image of God and after his likeneſſe: And Women as well as Men are capable of the ſame grace, and fit to bee heires of the ſame glory in Heaven, where there is *no difference of male and female*, but all ſhall bee *like to the Angels, not marrying nor given in marriage*: as all members of the ſame Chriſt, and partakers of the ſame ſpirituall grace here; ſo all fellow-citizens of the heavenly Citie there, raigning with Chriſt in glory, as our Saviour himſelfe affirmeth in the Goſpell.

Hence then wee learne, That the Woman as well as the Man was made in the image of God, and is by nature as fit a ſubject, and as capable as man of grace and glory. Which point is confirmed by divers Scriptures; as by the words of our Saviour, *Matth* 22. 30. where hee ſaith, that Women and Men in the Reſurrection are *as the Angels of God in the laſt Reſurrection*, not marrying nor given in marriage; And 2 *Cor.* 6. 18. *I will bee a Father unto you, and the ſhall yee my Sons and Daughters* ſaith the Lord almighty; and *Gal.* 3. 28. *Male and female are all one in Chriſt*; and 1 *Tim.* 2. 15. the Apoſtle affirmes, that *Woman may bee, and ſhall be ſaved* by continuing in faith, charitie, and holineſſe with ſobriety; and 1 *Pet.* 3. 7. mention is made of *holy Women*, and Wives are ſaid to be *heires together with their Husbands of the grace of life*. To which teſtimonies the examples of many holy, godly and faithfull Women, mentioned in the Scriptures, may be added; as our firſt Mother *Evah*, who, through faith in the promiſe, obtained the title of *the Mother of life*, *Gen.* 3. and the virgin *Marie* the Mother of the bleſſed ſeed is called *bleſſed in all nations: Sarah, Rebecca, Hannah, Deborah, Ruth, Dorcas, Marie Magdalene*, and many others. *Doctr.* Woman as capable of grace and glory as man.

But, 1 *Cor.* 11. 7. Man is called the image and glory of God, *the Woman the glory of the Man*. *Obiect.*

The Apoſtle doth not here ſpeake of the image of God as it conſiſts in *perfect uprightneſſe* and indowments of nature; or in holineſſe and ſupernaturall gifts of grace; for ſo the image of God is one and the ſame in both, and common to the Woman with the Man, and they both have equall dominion and Lordſhip over the creatures given in the creation: But here hee ſpeakes of Man as hee was firſt created *before the Woman*, and *Anſw.*

the Woman as shee was made to bee a *meet helpe for Man*, and as it were his *second selfe here* on earth, and of *a Rib*, which is a part of mans substance, and in all things like man of *the same nature and kinde*; and in these respects man hath *a priority*, and a kinde of *power and authority over the Woman* in outward things, which concerne *Ecclesiasticall and Civill order*; and mans glory even the image of his *authority* appeares in the Womans *subjection* to him ever since the fall, upon which God made her desire subject to man; and tooke from her power over man, and the exercise of publike offices in the Church and common wealth: And this *subjection* doth not exclude her from *faith, charity, and holinesse with sobriety*, or any other part of Gods image needfull to salvation, as the Apostle testifieth, 1 *Tim.* 2. 15. In a word, common sense and reason teach us, that, if the Woman be made in the image *of the Man*, and the Man is made *in Gods image*, then Women must needs beare Gods *image and likenesse*: But the truth is, God being still the same, both in the creation of the Man and of the Woman, and creating both by the same wisedome and power; hee needed not to take *Adam* for his paterne whereby to make the Woman, but made her in his owne image as hee did man, and so in all things like to man, the different sexe onely excepted.

Vse 1. This serves to admonish and stirre up women to bee carefull, diligent and industrious so to beare themselves as they that are made after Gods image, & so to order their lives & conversation as they who expect the glory of heaven, and must, by passing through the state of grace here, and by conforming themselves to Christ both in his death by mortification, and in his life by sanctification, come to the fulnesse of glory in Heaven, and bee made conformable and like to Christ in his glorious body, and coheires of God with him.

Vse 2. Secondly, it serves to reprove the wicked and profane men of the World, whose wickednesse is transcendent, and their profaneneſſe most horrible and impious, in that base esteeme which they have of the female sexe, and the vile account which they make of woman-kind, who thinke and speake of women that they have *no soules*, nor any part in Gods image, and are utterly uncapable either of grace in this World, or glory in the

World

World to come. Like and equall unto which, in their profane impiety, are common strumpets and whoriſh women, the ſhame and ſtaine of woman-kind, who proſtitute themſelves to all filthineſſe, and ſo live, as if they were made onely to ſerve the luſts of unreaſonable men of bruitiſh luſt.

I proceed to the more ſpeciall things, which are more diſtinctly laid downe concerning the creation of mankind; where I will firſt inſiſt upon the creation of the male and female, and the matter of which they were made, and of the manner and order in which God formed them: Which that wee may diſtinctly underſtand, wee muſt looke forward to the 7. *Verſe* of the 2. *Chapter*, where the creation of mankind is more particularly rehearſed in theſe words, and *the Lord God formed man of the duſt of the ground, and breathed into his noſthrils the breath of life, and man became a living ſoule.* In the Hebrew text, the man is here called *Adam*, not as by his *proper name*, but as it is the *common name* of all mankind; for, ſo much the article which is prefixed before it doth ſhew; and therefore as the Greeke, ſo alſo our Engliſh Tranſlators, doe tranſlate this word not *Adam*, but *Man*; *God formed man of the duſt*; For in the firſt creation, the man comprehended in him all mankind, even the Woman who then was a Rib in his ſide, and afterward was taken out and formed into a Woman.

The matter of which God formed *Adam* is ſaid to bee *the duſt of the ground*; and here he uſeth another word not uſed before in the creation of other things, that is, the word *formed*; for hee doth not ſay, that God *made* or *created*, but *formed man*; and true it is, that whole man was not made of duſt, but onely the *ſubſtance of* his bodie; and therefore it is ſaid, that God *formed man* (to wit, in reſpect of his body,) *of the duſt of the ground*, that is, hee framed and faſhioned it of duſt, as a potter formes a pot of clay, and brought it into that forme and ſhape which all perfect bodies of mankind doe beare untill this day: And this is the firſt beginning of the being both of the Man and alſo of the Woman, who was created here a Rib at the firſt in Mans ſide, and afterwards taken out, and made into a Woman.

Firſt, in that *Iehovah Elohim*, the Lord God, is here ſaid *to forme man*, that is, to frame his body of duſt, and to bring it into the

Doctr. Man was made by God alone.

the forme and shape which it beares in all mankind: Hereby wee are taught, that God did neither consult with Angels about mans creation, nor assume them, or any other creatures into the fellowship of this worke; but God himselfe alone who is *Iehovah*, one God in essence and substance, and yet *Elohim*, that is more Persons, even three Persons, in that one undivided essence, did forme the very body of man, and brought it into that forme and temper, that it might bee a fit subject of the soule, which is a spirituall substance. And this all other Scriptures confirme, which attribute the creation of mankind to God alone; as *Deut.* 4. 32. and *Isa.* 45. 12. with many other places, where the creation of man upon earth is ascribed unto God onely, and where holy and faithfull men, speaking as they were moved by the holy Ghost, confesse themselves *the worke of Gods hands*, as *Iob* 10. 3. and *God their maker and former*, *Iob* 36. 3. and *Malac.* 2. 10. and *God the potter and themselves his formed worke*, *Isa.* 64. 8.

Vse 1.

This Doctrine well weighed is of excellent use: First to make us *ascribe all our excellency and all our well being to God*, that wee may give him the glory of them, and that wee may beare our selves before God as before our creatour, and may ever remember, that whatsoever service wee are able to performe either with our soules or bodies, it is wholy due to God, and none other but onely in him and by commandement and warrant from his holy and infallible Word. Seeing God alone hath created us and given us all our *being*, even the forme and shape of our bodies, wee must not thinke it enough to keepe our selves to God, and to serve him *in spirit* onely, but wee must serve and worship him with our bodies also, and with all parts and members of our bodies. Although God many times makes men *instruments and meanes* to convey health, life, being, and well being to us; as naturall Parents, to bring us into being and life, and to nourish and bring us up; and as Kings, and Rulers, and wise Magistrates to bee *Saviours* of our bodily lives from death and other dangers, and to procure safety, peace and well being to us; and in this respect and for these causes wee doe owe love, honour, and service to them in, and under God: yet in no case may wee in things which tend not to the honour, but dishonour

of

of God, and are contrary to his Word and Will, and offensive to his Majesty, obey, serve and honour them. In such cases, let us say as the Apostles did to the high Priests and Rulers of the Iewes, *We ought to obey God rather then men*; and *whether it be right and lawfull to obey you more then God judge yee*, *Act.* 4. 19. and 5. 29. All Potentates, Kings and Rulers, because they are men and have no power but from God, must not looke that any should serve and obey them rather then God, or in things which they command contrary to Gods commandements; Yea they must remember that they are Gods creatures and handi-worke, and ought to employ all their power and authority to the honour of God. If otherwise they abuse the *talents*, which God hath lent them; let them know, that God will one day call them to a *reckoning*, and give them the reward of evill, unfaithfull, and unprofitable servants, even eternall destruction and torment in Hell, where shall be howling, and wayling, and gnashing of teeth.

Secondly, this serves to shew, that whosoever offers wrong and injury to any of mankind by cutting, mangling, or any way defacing their image, and deforming their bodies; by afflicting or some way corrupting their soules; or by taking away their lives and naturall being, without speciall warrant and commandement from God; they are notoriously injurious to God himselfe; they scorne, despise, mis-use and deface Gods Workmanship; they provoke God to wrath and jealousie, and hee surely will bee avenged on such doings. And here wee have matter, as of dread and terrour to all cruell Tyrants and unmercifull men; so of hope and comfort to all who suffer injury and wrong at their hands: As the first sort have just cause to feare and tremble so often as they thinke on God the avenger of such wroug; so the other have cause to hope that God will not wholy forsake them, being the worke of his owne hands, nor leave them to the will and lust of the wicked, his enemies; but will in his good time save them, and send them deliverance. *Vse* 2. Danger of them that wrong man.

Thirdly, this discovers the abomination and filthinesse of all Idolaters, who being the workmanship of God, the Lord and wise creator of all things, doe most basely bow downe to ima- *Vse* 3. The sin of idolaters.

ges,

ges, and altars; and debase themselves to worship humane inventions, and the worke of mens hands, which are dumbe Idols of wood, and stone, and lying vanities. It is just with God to cast out and expose all such people to ignominy, shame, and confusion in this world, and, in the world to come, into that place of darkenesse, where the Divell and all such as forsake God, and rebell against the light which from the creation shines to them, shall be punished with everlasting destruction from the face and presence of God, and from the glory of his power.

Secondly, in that God is here said to forme man of the *dust of the ground*, not of *clay well tempered and wrought*, but of *dust*, which of it selfe is most unfit to be compacted and made into a stedfast shape; and which is counted so base, and so light, that every blast of wind drives it away; and in Scripture the baseſt things are resembled to it: Hence wee may learne two things:

Doctr. 1. Mans body being of dust, was wondrously made.

First, that God in the creation, even of mans body, shewed his infinite power and wisedome in bringing dust of the earth, which is the baseſt thing of all, into the forme and shape of mans body, which is the most excellent of all visible bodies, and a fit house and temple not onely of a reasonable living soule, but also of Gods holy spirit; (as other Scriptures plainly affirme.) This point appeares so plainly in the Text, that I need not spend time in further confirmation of it; the word יָצַר, *formed*, here first used, implies an *excellent forme*, and the *upright face* of man: Here therefore I will adde, for illustration sake, the words of *David*, which are very pertinent to this purpose, *Psal.* 139.14,15,16. where, speaking of Gods forming and fashioning him in the wombe of the living substance, even the seed, blood, and flesh of his parents, saith he, *I will praise thee, for I am fearefully and wonderfully made. Marvelous are thy workes, and that my soule knoweth right well: My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth: Thine eyes did see my substance, yet being imperfect, and in thy booke were all my members written, which in continuance were fashioned, when as yet there was none of them.* Here we see with what feare, admiration and astonishment *David* considers

considers mans frame, and the curious workmanship of his body, when God forms it in the mothers womb by lively instruments, and of a lively matter and substance: How much more may we conclude, that Gods creating of *Adams* body, which was the most curious naturall body that ever was made, is most admirable, and deserves more reverence, feare, and astonishment at our hands, being made without instruments out of the basest *matter* and substance even dust of the earth! Surely in this God shewed wisedome and power beyond all admiration.

The Vse of this doctrine is to stirre us up, so often as we thinke of our creation in *Adam*, to laud and praise Gods wisedome and power, to feare and reverence God, and to admire his curious workmanship. And although the matter of which God framed mans body was the basest of all, even *dust of the ground*; yet let us not thinke ever a whit more meanly of our creation; but so much more admire Gods workmanship in our bodies. For, to make a curious worke in gold, silver, or of some beautifull, precious, and plyable mettall, is not rare, nor so excellent: but to frame of the basest matter, the *dust of the ground*; the chiefest worke, and even the Master-piece of all works in the visible world, that is, the body of *Adam* in the state of innocency; this is worthy of all admiration, and is a just motive and provocation to stirre us up to praise, and to extoll with admiration the wisedome and power of God; especially, if wee consider the most excellent forme of mans body and upright stature, together with the head, comely face, hands, and other members every way fitted and composed to bee instruments of a reasonable soule, and to rule and keepe in order and subjection all living creatures. *Vse* 1.

Secondly, in that the *dust of the ground*, the basest part of the earth, is the matter out of which mans body, the beautifull Palace and Temple of his Soul, was formed in the excellent state of innocency; Hence wee learne, that man is by nature, and in his best naturall being given to him in the creation, but a *dusty, earthy substance in respect of his body*; and, in respect of his Soul, an inhabitant of an house of clay, the foundation whereof is in the dust. *Doctr.* 2. Man at best a dusty substance.

But some perhaps, will object against the collection of this *Object.*

this Doctrine, from the base and fraile matter of which mans body was formed; and will thus argue, That the state and condition of creatures is not to bee esteemed by the matter of which they were made, but by the forme and being which God gave to them; as for example, the Angels, together with the highest heaven, were created *immediatly of nothing*, as well as the rude unformed masse which is called *earth*, and yet they are most glorious spirits, and the rude masse is not to bee compared to them; Yea man was created according to his inferiour part the body, of dust, which is a created substance better then *nothing*, of which the Angels were made; and yet the Angels in nature far excell man: Therefore mans creation of *dust* doth not prove him to bee so fraile a creature, seeing God gave him such an excellent forme.

Answ. 1. To this I answer, that to bee created immediatly of *nothing* is in it selfe a more excellent worke, and shewes greater power, then to bee made of a *meane inferiour matter:* For when things are said to bee created of *nothing*, the meaning is not, that they are made of nothing *as of a matter*; but that they are made of *no matter at all*, but have their *whole being from God*, and his infinite power, and so may bee, if God will, most excellent: But when man is said to be *formed of dust*, the meaning is, that dust is a *part of his substance* even the matter of which hee consists, and that his body according to the matter is a dusty, earthy substance; and his Soul, though a spirituall substance created of nothing, yet, dwelling in that body, is an *inhabitant of an earthly* 2. *Tabernacle* and house of clay founded in the dust. Secondly, though the frame of mans body is in it selfe most excellent, and surpasseth all bodily formes, and his Soul is a spirituall substance endowed with reason; yet all these were of mutable excellency in the best naturall estate of innocency, and could not continue in that excellency but by dependance upon God, and cleaving fast to him; and by his hand and power sustaining them continually, which by promise hee was not bound to doe in that estate. And therefore wee may truly gather from the matter of which God formed mans body, that hee was in his best naturall being, in respect of his body, but a dusty substance, such as might returne to dust, by falling off from God by sin, and dis-

disobedience; yea undoubtedly as God in framing man his chiefest visible creature of *dust*, intended to shew his wisedome and power, and to glorifie his goodnesse: so also hee teacheth man thereby his owne naturall frailty and mutability, how unable hee is of himselfe to *abide in honour* and excellency. And this hee shewes most plainely, *Gen.* 3. 19. where hee saith to man, alluding to his creation, *Dust thou art, and to dust thou shalt returne*: Wee have also an excellent argument to this purpose, *Iob* 14. 18, 19. and 15. 15. where the Lord is said to *charge his Angels with folly, and to lay no trust in his servants, and the heavens are not cleare in his sight; how much lesse can hee find steadfastnesse in men, who dwell in houses of clay, which have their foundation in the dust?* that is, seeing the heavenly spirits are not immutably pure in Gods sight, but some of the Angels hath God charged with folly, to wit, such as did fall, and to the rest hee hath added supernaturall light of his Spirit, and so hath made them Saints immutably holy, much lesse is man immutably pure and steadfast by nature, whose better part the Soul is by creation made to dwell in an house of clay, a body made of dust. To this purpose serve those Scriptures of the Prophets and Apostles, which compare man in his first creation to *clay in the hand of the potter, Ier.* 18. 9. & *Rom.* 9. 21. & which affirme that the *first Adam was of the Earth earthy*; 1 *Cor.* 15, 47. that is, in his first creation hee was of an earthy and dusty substance.

Vse 1. For humility and thankfulnesse.

First, this serves by discovering unto man his frailty and mutability in his best naturall being, to *humble every man* in his owne eyes, and to make him lowly, and to withdraw his heart from pride and all high conceipts of any worth in himselfe, and to teach us all to *ascribe all the unchangable purity which* wee finde in our selves, and all our steadfastnesse to the *free grace of God in Christ*, and not to any power of our owne free will, or to the excellency of our naturall frame and being. If man in his first creation and best naturall being was but of *earth and dust*, an earthy and dusty creature; and, before that death entered into the World, while hee had yet power of free will to obey God, and to depend on him, was mutable and might fall into sin, and disobedience, and by sin might bring and did bring death upon himselfe and all his posterity: how much more now

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in the ſtate of nature corrupted is every Son of man, a very *maſſe of corruption* and frailty, yea vanity and abominable filthineſſe, who *drinketh iniquity like water* as it is written, *Iob* 15. 16. Wherefore, *Let no man glory in* any naturall power or prerogative, nor hope to ſtand by his owne ſtrength, much leſſe to merit or purchaſe by any works of nature or power of free will, the leaſt grace ſupernaturall, which tends to bring him to heavenly happineſſe and glory unchangeable: For man, as hee is *fleſh and blood*, that is, an earthly creature, *cannot* poſſibly come to *inherite the Kingdome of God*, 1 *Cor.* 15. 50.

Vſe 2. Againſt Pelagians and Papiſts.

Secondly, this diſcovers the madneſſe and deſperate blindneſſe of Pelagians and Papiſts, who teach, that a man by the right uſe of his naturall power and free-will may procure ſpirituall grace from God, and even the Spirit of regeneration, and faith working by love, by which hee may merit and purchaſe to himſelfe eternall life, and heavenly glory and felicity, as a juſt and condigne reward of his works. If Angels cannot bee made *ſteadfaſt* and truſty without ſupernaturall light added to them; much leſſe can earthy man, who by ſin is become filthy and abominable, worke out his owne ſalvation by meriting and purchaſing the heavenly reward. Oh let us all hate and abhorre all ſuch conceipts, which wholly tend to the fruſtrating and evacuating of Chriſts merits and ſatisfaction, and to make them ſeeme vaine and needleſſe. *Be not deceived, God is not mocked*; they who ſow ſuch *tares*, and feed like ſwine on the huskes of their owne works, and on things which nature teacheth, they are enemies to the grace of God, which is given onely in Ieſus Chriſt, and together with him by communion of his Spirit.

The creation of mans ſoule.

After the creation of mans Body of duſt, immediatly followes the creation of his *Soule*; which is to bee underſtood in theſe words: *And breathed into his noſthrils the breath of life, and man was a living Soule*; For no ſooner was mans body brought into frame, but *God breathed into him the breath of life*; that is, cauſed him to breathe with the breath of life, even thoſe vitall ſpirits which are the band of union by which the Soule is united to the body; and in the firſt inſtant wherein he created the vitall ſpirits, he alſo created the ſpiritual ſubſtance of his Soule in his body immediatly of nothing by his omnipotent hand.

Some

Some are opinion, that mans Soule was first created a Spirit, subsisting by it selfe before his body was formed; and when the body was formed a fit subject for it, then instantly God infused it into the body, and by it did give life and breath to the body. *Opinions.* 1.

Some thinke, that the body was formed, and the Soule in the same instant created together with it, as *Damascene lib. 2. de fide, cap. 12. Aquinas*, and others: And *Cyrill* thinks, that Gods breathing into mans face the breath of life, was the infusion of the holy Ghost into man; and that man in the creation had the holy Spirit given to dwell in him, and was sanctified and endowed with supernaturall grace and holinesse. 2.

Some thinke, that Gods breathing into mans nosthrils was his inspiring into man a reasonable Soule, as a part of himselfe: so *Rabby Moses Maymonides*. 3.

But by breathing into mans face, I doe not understand any materiall breathing or blast, but that God, in *causing breath of life* to breathe through mans nosthrils, did withall *create the Soule in the body*, and by meanes of this reasonable Soule created in the body, and united to the body by vitall spirits and breath, man became a living Soule, that is, a living reasonable creature, living onely a perfect naturall, not an holy spirituall life. The Apostle expounds these words in this Sense, 1 *Cor.* 15. and doth make this a maine difference betweene the first man *Adam*, and Christ the second *Adam*, that the first *Adam* was onely *a naturall Man* endowed with a naturall living Soule; but to be a *quickning Spirit*, that is, to bee sanctified by the holy Ghost, and endowed with spirituall life, is proper to Christ in his creation, for in him the Spirit dwelt from his first conception. 4.

Hence wee learne, That the image of God in which mans was created, was onely naturall and did consist *in naturall gifts*, which naturally flow from his reasonable Soule, and not *in any supernaturall gifts of* the holy Ghost; as true holinesse, and the like: The words of Saint *Paul* last before named doe fully prove this. I will here onely adde one strong Reason and invincible argument to prove it fully. *Doctrine.* No supernaturall gifts in the soule of Adam.

And that is drawne from the *mutability* of man in the crea- *Reason.*

tion, and from his *fall*, by which Gods image was defaced in him. For it is most certaine, that hee who hath in him that image of God which consists *in true holinesse, and in spirituall and supernaturall gifts*, hee is not mutable nor subject to fall away, because hee hath the holy Ghost dwelling in him, who is *greater then he that dwels in the World*, 1 *Ioh.* 4. that is, then the Divell who worketh powerfully in the children of disobedience. For all true holinesse, and all spirituall graces are the proper worke of the holy Ghost dwelling in man, as all the Scriptures testifie. But *Adam* in innocency and honour *lodged not therein one night*, *Psalme* 49. 12. The Divell at the first onset gave him the foile in his greatest strength of nature and best estate; which Divell with all his temptations and all the powers of darknesse and spirituall wickednesses, the little ones of Christs flocke doe overcome by the power of the holy Ghost and his graces, which they have in their fraile earthen vessels. Therefore the image of God in which man was created, was naturall onely.

Vse 1. Our estate better by regeneration, then by creation.

This discovers Gods goodnesse, free grace, and bounty beyond all measure, and all conceipt and comprehension of humane reason, in that it shewes how God, by mans fall, malice and corruption which made him a slave of Hell and Death, did take occasion to bee more kind and bountifull to man, and to shew more love and goodnesse to him, by repairing the ruines of his fall, and renuing him after a better image then that which hee gave him in the creation, and making him better after his sin and fall, then hee was before in the state of innocency, when hee had of himselfe no inclination to any sin or evill, and bringing him to grace spirituall in Christ, and to an image which cannot bee defaced and to a state firme and unchangable: when wee rightly consider these things, wee have no cause to murmur at Gods voluntary suffering of man to fall from his estate, which was perfect and pure naturall; but rather to rejoyce in God, and to blesse his name, and to magnifie his goodnesse, for turning his fall to our higher rising and exaltation, and lifting us up by Christ from hell and misery, to heavenly glory which never fadeth, and to a state spirituall and supernaturall not subject to change and alteration.

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Secondly, this Doctrine overthrowes the foundation and falſe ground, upon which Papiſts, and Pelagians doe build, and ſeeke to eſtabliſh their falſe and erroneous opinion concerning the apoſtaſie of the Saints regenerate, and their falling from ſupernaturall grace and loſing the Spirit of regeneration; which errour they ſeeke to eſtabliſh by this argument, Becauſe *Adam* in innocency had the holy Ghoſt ſhed on him, and was endued with ſpirituall and ſupernaturall gifts of holineſſe, from which hee did fall by ſin and tranſgreſſion. But here wee ſee there is no ſuch matter; *Adams* image was onely *naturall uprightneſſe*; not *ſpirituall*, *ſupernaturall*, *and true holineſſe*. Hee was but a perfect naturall Man, and a living Soule; Chriſt, the ſecond *Adam*, onely is called *the quickning Spirit*, becauſe through him onely God ſheds the holy Ghoſt on men; and hence it is, that though *Adam* did fall away from his eſtate, which was onely *naturall*; yet the Saints regenerate and called to the ſtate of grace in Chriſt, can never fall away *totally* nor *finally* into apoſtacy, becauſe they have *the ſeed of God*, even the holy Ghoſt dwelling and abiding in them. *Vſe 2.* No Apoſtaſie of Saints.

Chap. XIII.

Of the womans creation in particular. How without her all was not good. Woman not made to be a ſervant. Of giving names to the creatures. No creature but woman a meet companion for man, Vſes. Of the rib whereof woman was made. Of Adams deepe ſleepe: Five Points thence collected. Of Gods bringing Eve *to* Adam; *and two Points thence. Of* Adams *accepting* Eve *for his wife, and calling her bone, &c. with divers points thence. Of their nakedneſſe: demonſtrating the perfection of the creation.*

Gen. 2. 18, 19, 20, 21. *And the Lord ſaid, It is not good that the man ſhould be alone, I will make an helpe meet for him. And every beaſt, and every fowle God brought to Adam, to ſee what hee would call them, &c. And Adam gave names to them all: but for Adam there was not found an helpe meet for him. And the Lord*

God caused a deepe sleep to fall upon Adam, and he slept; and he tooke one of his ribs and made it a Woman, and brought her to the Man, &c.

These words, and the rest which follow in this Chapter, containe a particular description of the creation of the Woman, which before was touched generally and summarily, *Chap.* 1. 27. in these words, *Male and female created hee them.* In this History of the Womans creation, wee may observe three speciall things: First, the *preparation* to it, or the antecedents immediatly going before it. Secondly, the *creation* it selfe. Thirdly, the *consequents* which followed upon it.

In the *preparation*, wee may observe three distinct things: First, Gods *counsell* and resolution for mans well being, *Verse* 18: Secondly, Gods *setting of the Man a worke* to view the creatures, and to exercise his reason and naturall wisedome in naming them, *Verse* 19. Thirdly, the *inequality* which *Adam* found in the creatures and the *unfitnesse* of them for his conversation, *Verse* 20.

First, *Moses* brings in the Lord God *consulting* with himselfe, and according to his eternall Counsell *concluding* that it was *not good for Man to bee alone*, and *resolving* that hee will make an helpe meet for him: For these words, *And God said*, are not to be understood of any sound of words uttered by God; but of Gods eternall *Counsell*, purpose, and fore-knowledge now beginning to manifest it selfe by outward action and execution, as a mans mind is manifested by his speech. The things, which God foreknew in his counsell, and purposed, are two: First, that it was *not good for man to bee alone*. Secondly, that hee would make *an helpe meet for him*. Hence it may seeme strange which God saith, that any thing which he had made should not be *good:* For did not hee make man *alone and single* at the first? And did not hee make every thing *good*, especially man created in his owne image? Was not the image of God, in which hee created man, fully and perfectly *good?*

All good, and Adam good, yet not to bee alone: how.

To this doubt I answer, that the Man was created good and perfect after the likenesse of God, and there was no defect in his *being and substance:* But yet, as all other creatures, though they were made *good*, and there was no evill in them; yet they were not

not so good as man; so man, though as hee was created in the image of God, was good, yea in goodnesse farre excelled other earthly creatures; yet hee was not so good, but that hee might bee made *more good*, and created in an image of God more excellent then that wherein hee was first made, even in the holy image of the heavenly *Adam* Christ, which farre excels and is immutable: Yea, wee finde by experience that many things which are good *in themselves*, are not good for *all purposes*; fire is good in it selfe, and for many uses; but not to bee eaten; and so many other creatures are good, as the flesh of beasts for mans meat, but not without bread and salt, nor raw: So man was created good and fit to rule all other living creatures, even considered alone in himselfe; but it was not good for the bringing of all Gods purposes to passe that man should bee alone; it was farre better that a Woman should bee created meet for him, for the procreation of mankind, for the increase of Gods Church, and for the incarnation of Christ, and the bringing forth of him the *blessed seed of the Woman*, in whom God reveales all his goodnesse and good pleasure. Here then wee may learne two points of instruction.

Doctr. 1 In Christ a better thing intended then the creation.

First, that as God from all eternity in his eternall councell immutably purposed, so in the first creation of man hee shewed, that hee intended all things which hee hath brought to passe in and by the incarnation of Christ, and in the gathering together of his elect Church by Christ, and that hee had in his purpose the *exaltation* of man to an higher and better estate then that in which hee first created him. For it is most cleare and manifest, that *Adam*, being created in the image of God, in all uprightnesse and perfection of nature; and having all the visible World to view, and to contemplate upon Gods wisedome and workmanship therein, and all the creatures to rule over, and all things necessary for worldly delight, needed no more for naturall and earthly felicity: But yet for all this God said, it was *not good that man should bee alone*; that is, it was not good for that which God intended, that is, for the obtaining of eternall felicity in and by Christ, and for the full manifestation of Gods goodnesse and glory in and upon mankind. This is that truth, which is so often testified by our Saviour and his Apostles,

where they tell us, that God *prepared a Kingdome for his elect from the beginning of the World*; and that as an elect number was chosen in Christ *before the foundation of the World*; so Christs incarnation, death, satisfaction and mediation were ordained *before all worlds*, as *Matth.* 25. 34. and *Eph.* 1. 4.

Vse 1. First, this sheweth against all Atheists, Pagans, and Hereticks that nothing comes to passe by chance, nothing without the foresight and foreknowledge of God: but hee saw before hee created the World what should befall every creature, and without his will permitting, his no evill comes to passe, & without wil ordaining, and his hand working, no good can come to any creature; all things are according to his foreknowledge, and there is no place for idle suppositions of vaine men.

Vse 2. Secondly, as the wicked may here for their terrour take notice, that all their evil deeds are foreseene and foreknowne of God, and hee hath just vengance laid up in store for them: So the godly may comfort themselves against all Calumnies, Slanders, and false witnesses; all are knowne to God, and hee will in the end make the truth knowne, and bring their cause to light.

Vse 3. Thirdly, wee are hereby stirred up to all diligence in Gods service, and that betimes, seeing God hath so long before hand ordained and prepared all good things for us: All our time spent in praise and thanks before him, is nothing to the time wherein hee hath shewed love to us, in preparing good for us before and from the beginning of the World.

Doctr. 2. Secondly, in that it is said, of man created in Gods image in full perfection of nature, that it was *not good, that hee should bee alone*: Hence wee learne, that the image of God, and the state wherein man was first created, is not absolutely the best which man can have; but that in Christ there is a better image, and a more excellent state and condition provided for him, which is best of all. This is fully proved, 1 *Cor.* 15. where the Apostle shewes, that the image of the *heavenly Adam* is farre above the image of the *earthly*, and that the Kingdome which is prepared in Christ for the elect, is such as *flesh and bloud*, that is, naturall man cannot inherite.

Vse. This shewes, that wee gaine more by Christ, then wee lost in *Adam*; and God by mans fall, is become more bountifull to man-

mankind: And wee who in Christ have our hope, have no cause to repine at Gods decreeing, willing and suffering of mans fall, nor to bee impatient under the afflictions which thereby come upon us; seeing the end of all is glory and blisse, and a crowne too high and precious for *Adam* in the state of innocency. More gained in Christ, then lost in Adam.

The second thing in Gods councell and purpose is, that hee will make *an helpe meet for man.* Here againe it may seeme strange, that *Adam* should need *an helpe* in the state of innocency; for helpe is required when a man is in need, and wants necessaries for avoiding evill or gaining some good; which *Adam,* being created in Gods image and having all the World at will, seemed not to want. But to this I answere, that by an *helpe* here, wee are to understand not an helpe to resist any evill, or to gaine some naturall good which hee wanted; but an helpe for obtaining an *higher and more blessed estate,* even the *supernaturall* and *heavenly* estate of grace and glory in Christ, *the seed of the Woman*: Whence wee may learne,

That the Woman was created not to bee *a servant* to man, to serve his *naturall necessity*; for hee needed no such helpe or service in that estate, being made good and perfect with naturall perfection: but to bee an helpe and *furtherance to heavenly happinesse*, and in things which tend thereunto. And albeit the Woman by being *first in the transgression,* and a meanes of mans fall is made in her *desire subject to man,* and to his rule and dominion over her; yet by Christ the promised *seed of the Woman*, shee is restored to her first honourable estate, to bee an helpe to man in heavenly things, and a meanes to winne man, and to bring him to God in Christ by her *chast and holy conversation,* and by shewing a lively example of piety, and of the true feare of God, and giving due reverence to her husband, as Saint *Peter* testifieth, 1 *Pet.* 1. 23. *Doctrine.* Woman not made to bee a servant.

This Doctrine is of good use: First, to teach men how to use and esteeeme their Wives, and wherein especially to seeke their helpe *even in heavenly things,* and in earthly and temporall, so farre as they serve to further them in spirituall. If men could bee brought to understand and beleeve this, they would bee carefull to marrie in the Lord, and to match themselves with *Vse* 1.

Wives of the true religion, godly and vertuous, well approved for piety, faith and knowledge, and truly fearing God.

Vse 2. Secondly, to direct Women, how they ought to frame, beare, and behave themselves towards their husbands; and wherein they ought to strive, study, and endeavour to bee helps to them, even in the way to heaven; Let the daughters of the cursed *Idolatrous Canaanites* beare this just brand, that, like *Iezabel*, they are snares, and stirre up their husbands to wickednesse, and to Idolatry and cruelty.

Vse 3. To reproye Men and Women, who onely or chiefely seeke fleshly, carnall and worldly helpe, content, profit, and pleasure one from another, and in their mutuall society and conjugall communion; and so quite swerve and stray from the rule of this Doctrine: where wee have much matter of reproofe ministred to us, both of men who take Wives according to their lust, and greedy desire of wealth and riches, not for religion and the feare of God; or who make drudges and slaves of their Wives whom God made to bee helps meet for them; and also of Women who give themselves to bee no helps to their husbands except it bee for the World, no furtherers at all but rather pul-backs and hinderers in the way to heaven, and in heavenly and spirituall things.

Of giving names to the creatures.

The second thing, in the preparation to the Womans creation, is, Gods setting of *Adam* a worke to *view all living creatures*, and to employ his reason and wisedome in *giving names* to them. Where wee are to note and observe, First, that here is no mention made of the living creatures in the Sea, but onely of those which God formed out of the ground, that is, beasts, and cattell, and fowles of the aire all which were ready at hand, and God might quickly present, and make to passe before *Adam* all kinds of them, that hee might view and name them. Secondly, wee here may observe the intent and purpose of God in bringing them to *Adam*; to wit, the exercise and triall of *Adams naturall reason, wisedome, and knowledge*; which were made manifest by his giving to every kind *fit names*, which God approved and confirmed. Thirdly, the manifestation of *Adams* wisedome, and Gods confirming of his judgement, which

which hee shewed in naming every kind of earthly creature with a name agreeable to the nature of it. For whatsoever *Adam* called every living creature, *that was the name of it*, that is, that name was ratified by God. Yea also, because there was no use of names, whereby the creatures might bee knowne to any other or revealed, (there being as yet no man besides *Adam* himselfe, nor the Woman yet made to whom hee might shew them by their names) I am induced to thinke, that *Adam* gave such a fit and proper name agreeable to the nature and qualities of every creature, that the creature, being called by that name, would come to *Adam* whensoever hee called upon it; such was the obedience of the creatures to Man, and such was mans wisedome to rule them, and so excellent was his knowledge of their severall natures and qualities. From which observations thus opened wee may learne:

That, in the state of innocency in the first creation, *man had perfect naturall knowledge of* all naturall things, arising and springing immediatly from his naturall soule, and the powers and faculties thereof, which were naturall principles created in him; he had no need to bee taught by any instructor, in any art or knowledge fit for his state and condition, nor to learne by experience as now we doe since the fall. *Doctrine.* *Adam* perfect in naturall knowledge.

Now, seeing *Adam* was thus perfect in naturall knowledge of all things which concerned his naturall state and condition, and yet was seduced by the woman, & the serpent: This serves to teach us, that no naturall knowledge, gifts, and abilities can uphold and sustaine a man against spirituall enemies, and temptations; that power is proper to supernaturall grace, neither can naturall reason dive into the depth of heavenly and supernaturall things. If naturall wit and reason could have conceived the spirituall meaning of the *tree of life*, and of the *tree of knowledge of good and evill*; surely *Adam* would first have eaten of the tree of life, and not by any meanes have beene tempted and drawn to eat of the tree of knowledge of good and evill: For he who was created good, could in no case wittingly have neglected the tree of life, and desired the other upon any false suggestion. Wherefore let us not build upon *nature*, but wholly upon *grace*, in things which concerne eternall life and heavenly happinesse. *Vse.* The best naturall knowledge cannot uphold.

Hee

He that followeth naturall reason for his guide in the way to heaven, may easily bee carried aside, and fall into the crooked wayes of errour, which lead unto hell, and speedily fall into the pit of destruction.

The third thing to be noted in the preparation to the womans creation is, the *inequalitie* which *Adam* found in all the creatures to be his mates and companions, and their unfitnesse for his conversation to be an helpe meet for him: this is in these words, *but for Adam there was not found an helpe meet for him.* The words seeme to sound, as if God had brought the creatures before *Adam*, to see if either he himselfe, or *Adam*, could find one among them all fit to bee a consort for *Adam* and a meet help. But the purpose and intent of God was to imploy *Adams* wit, and to take an experiment of it, as is before noted: And as for God, hee knew well enough what was to bee found among all the creatures, hee needed not either to seeke for *Adam*, or to set *Adam* to seeke a meet helpe among them: Yea, hee had said before, *I will make an helpe meet for him.* The meaning is, that when *Adam* had viewed and named all kinds of earthly creatures, hee found them all so farre inferiour to himselfe, and so unlike in nature, that they could not all yeeld him an help meet for him. The word כנגדו, which is here translated, *meet for him*, some would have it to signifie *against him*, which is most absurd; For the Woman was not made a perverse creature to thwart Man; then shee had beene a Crosse and an Hell, not an help. *Tostatus* would have this word to signifie *contrary to him*, because the Woman in her naturall members or parts is contrary to Man; which is also absurd. Neither doth this word signifie *as one before him*, that is, as *Kimchi* expounds it, as one to *stand before him*, and to attend him as a servant; for then God would not have made her of his owne substance; but of a meaner and inferiour matter: But the word signifies, as *one which is his second selfe*, made in the *same forme* like him, as a *picture is drawne in a table* set just before a mans face, and over against him, that it may in all parts answer to his shape and feature. Such an help *Adam* could not finde among all earthly creatures; but such a one God purposed, and resolved to make for him, even one who should be his *second selfe*, made of his

his owne ſubſtance, and in the ſame image of God, and conſiſting of a living reaſonable Soule (as hee did) and of a body in all parts and members, and in forme and ſhape fully like to his body, (onely the difference of ſex excepted.) This common ſenſe and experience doth ſhew and teach, and therefore, this is the true ſenſe and meaning of this phraſe, *I will make an help meet for him.* And hence wee learne:

That man created in the image of God doth ſo farre in nature, former and ſubſtance excell all living creatures, birds, beaſts and living things on earth, that none of them all is a meet conſort or companion for him to converſe with. Some delight hee may take in ruling over them, and in their ſervice and obedience; but no true or ſolid content in their ſociety and converſation. As *Adam* found this in the ſtate of innocency, and in his pure uncorrupt nature; ſo all *Adams* ſons of the beſt temper ever abhorred to bee excluded from humane ſociety, and to converſe with birds and beaſts. *David* counted it worſe then death to live among *wild beaſts* in the deſarts, and complained bitterly of it; *Pſalme* 42. and could not bee ſatisfied till hee had drawne to him all *diſcontented perſons*, and them who durſt not ſhew their heads for debt, 1 *Sam.* 22. 2. So did auſtere *Eliah*, when *Iezabel* made him flee for his life into the wilderneſſe, 1 *King.* 19. And never any of Gods Saints delighted to live in the *wilderneſſe* onely, among beaſts and birds without humane ſociety, except in times of cruell *perſecution*, as appeares, *Hebr.* 11. or for ſome ſpeciall triall and *temptation*, as our Saviour, *Mark.* 1. 13. and his forerunner *Iohn* the *Baptiſt*, *Luk.* 1. laſt verſe, to harden him and make him auſtere, and a ſecond *Eliah.* *Doctr.* None but Woman a meet companion for Man.

This admoniſheth us to eſteeme the ſociety of men as a great bleſſing of God; and not to ſet our delight on dogs, horſes, hawkes, and hounds, more then in the company of men, as many doe, which is an argument that they are degenerate from the nature of men. *Vſe* 1.

Secondly, this diſcovers the beaſtly dotage of many Romiſh Saints, and of the Monkes, and Anachorites of the Church of Rome, who count it an high point of perfection to live in caves, and dennes, and cottages in the wilderneſſe remote from all humane ſociety, and to converſe onely whith beaſts, yea and *Vſe* 2.

to

to preach unto them, as their Saint *Francis* is by them recorded to have done, and have called ravenous Wolves his *bretheren*. God made man a *sociable creature*, to delight in humane society, and hath given him a mouth and tongue to speake his minde to others, who can with reason hear and understand him. Hee who will follow Christ must not looke on his owne things, but on the things of others; and must impart all his holy meditations to as many as hee can, if hee hath any in him: Otherwise hee hides his *talent*, and covers his candle *under a bushell*, which savours of Satanicall envy, hath no relish of Christian kindnesse and charity.

Of the rib, where of Woman was made.

I might here observe the conformity of Woman in her nature and frame unto man, and the sweet harmony and concord which, by the law of nature and creation, ought to betweene Man and Woman; but I have in part touched it before, and shall have more occasion hereafter.

I proceed to the creation it selfe, laid downe in the 21. and 22. *Verses*: wherein I observe, First, the matter of which the Woman was made, to wit, *a Rib* of the Man, *Verse* 21. Secondly, the manner, *Verse* 22: In the matter; First, it is shewed, that *God caused a deep sleepe to fall upon Adam*, such as makes a man senseless of any thing which is done to him; so the Hebrew word תרדמה signifies. This sleepe was not *naturall*, but an *extraordinarie* sleepe which God made to fall on him; a sleepe which came not from any violence done to nature but by the powerfull hand of God making man to sleepe quietly, so that hee did not feele what God did to him. Secondly, it is said, that in this deep sleepe God did *take one of Adams Ribs, and closed up the flesh in stead of it*. Here divers questions are moved by divers interpreters: 1. Whether it was one Rib, or a paire of ribs. 2. Whether it was one of *Adams* necessary Ribs, one of the twelve, which every man hath naturally in his side; or whether an extraordinary Rib, made in *Adam* for the purpose. 3. Whether *Adam* was cast into stupidity to take away paine and feare, or whether for some other cause.

Some thinke, that if it was a Rib created in *Adam above the ordinary number*, then *Adam* was made a monster. Others say, that if it was an *ordinary Rib*; then *Adam* was afterwards a maymed

med man, and wanted a necessary naturall part. But I conceive this to bee the truth:

First, that it was but *one Rib*, or at least one paire of Ribs; so the text affirmes.

Secondly, it was not one of *Adams* necessary Ribs, required to make him a perfect man; but a Rib above the ordinary number, which God created in *Adam* of purpose, and yet *Adam* was no monster, neither was it a superfluous part: for as *Adam* was created the common stock and root of all mankind; so it was requisite that hee should have one Rib extraordinary created in him above other Men, whereof the Woman was to bee made, and he nevertheless remaine perfect and complete as any other man afterwards.

Thirdly, *Adams deep sleepe* was not to take away sense of paine; but a mystery of building the Church out of Christs death, under which hee slept to the third day. And it is said, that God closed up the flesh in stead thereof, or in the place thereof; not that God left a scarre or hollow place, or that God created flesh to fill up the place of the Rib; but onely closed up the flesh in the place where hee tooke out the Rib, so that no scar or print did there appeare, but man appeared most perfect, and without mayme or signe of any wound. Of Adams deep sleep.

In the second place, for the *manner* of the Womans creation, it is said, that *God made this Rib a Woman* or *builded it up* to bee a Woman, as the words run in the Hebrew; which word implies, that as children are derived of their parents to build up their familie; so the Woman was derived from *Adam* to build up his great family, mankind, of his owne nature and substance; and that his posterity might spring wholly from him, both in respect of himselfe, and of his wife their common Mother, which was taken out of him. I omit needlesse questions, and ridiculous collections which some have here made: as, that the Woman being made of a bone is hard hearted, and such like. The profitable points which I observe from hence, are these following:

First, wee are here taught by mans falling into a deep sleepe, senseleese like death, that the Woman might bee taken and formed out of him, That God in the creation foreshewed, that the sponse *Doctr. 1.*

of

Out of Christ dying the Church is raised.

of the second *Adam Christ*, even the true Church should be purchased by the death of Christ, and the blood drawne out of his side; and Christ, by his *sleepe in death*, should make way to raise and build up his Church. That the first *Adam* and his Wife in her creation were the *types and figures* of Christ and his spouse the Church, I need not stand to prove; the Apostle hath done it sufficiently, *Ephes.* 5.25,26,32.

Vse 1. This serves for much heavenly instruction; as first, to put us in minde of the unity which is betweene Christ and his Church; and to make us, as wee desire, to bee a true and chaste spouse of Christ; also to labour to be spiritually united to him, & never rest till wee feele and perceive that wee are borne of Gods immortall seed, even of his Spirit.

Vse 2. Secondly, to make us ascribe our being wholly to Christ, as wee are the true, holy, and regenerate Church and people of

3. God, and of the heavenly family. Thirdly, to make us love Christ, and to meditate on his death with all holy reverence and tender affection, as the thing by which wee are purchased; yea to make us ready to conforme our selves to Christ in his

4. death, by suffering for the good of his Church. Fourthly, to make us see, that the creation was as it were a shadow of Gods restauration of the World by Christ, and that the restauration is the substance by which the creation is perfected.

Doctr. 2. Secondly, God made the Woman of *a Rib*, which was a part of the mans body; which teacheth us, that Woman must by the course of nature yeeld to man the *preheminence*, as being made

Vse. out of him; this the Apostle also teacheth 1 *Cor.* 11.7, 8. And this admonisheth Women to give due respect to their husbands, as is meet, in the Lord, and not to usurpe rule and authority over men.

Doctr. 3. Thirdly, God made Woman of Mans substance; which teacheth, that Woman is *neare* and ought to bee *deare* to Man, as a part of himselfe; which the Apostle confirmes, *Ephes.* 5. And here all harsh and tyrannicall husbands are justly noted; and their doings reproved.

Doctr. 4. Fourthly, the making of the Woman of a bone, a solid part, teacheth us, that shee is made to bee a *solid helpe and stay* to man, and ought so to be in his family. And hereby husbands are directed

to

to esteeme their wives, as the stay of their family. And wives to strive to bee helps.

Fifthly, in that God made the Woman not out of mans *head* nor *feet*, but out of his *side*, hereby hee hath taught us, that women must not bee *too high* and proud as the head, nor *too low* vassals as the feet, but consorts and companions of their husbands in the whole course of their life, partakers of the same grace, and of the same honours and dignities; yoke-fellowes in the same labours and cares in this World, and *coheires* of the same glory in the World to come. The wise-Man confirmes this fully by the description of a vertuous Woman, which is reformed after the true image, in which shee was created, *Prov.* 31. For hee describes her to bee one who consorts with her husband in labour and provident care, and drawes equally with him in the same yoke, and partakes of the same honour, and respect both in publike and private. The holy Prophets also and Apostles shew, that the Woman is made to bee Mans inseparable *companion*, *Mal.* 2. 14. even the *desire of his* eye, and the *joy of his glory*, on whom especially hee sets his mind, *Ezech.* 24 16. and that mans delight must bee to have her continually at his side, and her delight must bee to present her selfe to his eyes as a looking-glasse, in which hee may behold *his owne glory*, even the image of God, in which hee was formed first, and shee after him, 1 *Cor.* 7. 10, 11. where the Apostle forbids the Wife *to depart* from her Husband, and the Husband *to put away his Wife*, and their *defrauding* one another of mutuall comfort by separating and living apart. *For as man is the image and glory of God; so the Woman is the glory of the Man*, 1 *Cor.* 11. 7. in whom man may behold, as in a glasse, the image of God in which hee was created. And therefore the holy Apostles who were married, as *Peter*, and the bretheren of the Lord, in their travelling to preach the Gospell, did *lead about their wives*, as Saint *Paul* testifieth, 1 *Cor.* 9. 5. Also Saint *Peter* speakes plainely to this purpose, 1 *Pet.* 3. 7. where hee injoynes husbands to dwell with their Wives according to knowledge, *giving honour to the Wife as to the weaker vessell, and as being coheires of the grace of life*; that is, as a man is indued with more knowledge, so it is his duty to dwell and converse with his

Doctr. 5. Wives are continuall companions of our lives.

Wife

Wife *wisely as a man of knowledge:* and as wee tender those necessary vessells which are usefull for us, and the more weake and brittle they are, the more wee take care for them, and have a continuall eye over them; so men ought to bee more carefull over their Wives, because they are the *weaker sex*; and to give them *more respect*, honour and shield, and more to esteeme of them by having a constant eye towards them, and keeping them in their sight and presence, as much as may bee; and so much more, because they are *coheires of the grace of life*, and must draw joyntly together as under the same yoke in the way to heavenly happinesse.

Vse 1. This Doctrine of truth, written in our hearts in the creation, should bee a guide and direction unto us all in the whole course of our lives: It directs Men how to esteeme their Wives, and to beare themselves towards them; and Women how to behave themselves before their Husbands, that the one ought not cast the other behind as an unfit and unworthy mate and companion: the Man must not run too farre before, and leave his Wife behind, either in worldly estate, or in grace and in the way to heaven; nor the Wife draw back and lagge behind, either through careleseneſs, or mean conceipt of her owne frame, nature and sex; but both must draw cheeke by cheeke, and side by side, and by joynt strength and endeavour draw on, & pull, and put forward one another, as a couple that are by the yoke which God imposed on them in the creation fast tied together. This *Gal. 6. 16.* is the will and law of God, and they that *walke by this true rule*, peace, prosperity and blessing shall bee on them all their dayes, and the end of their labour shall bee an eternall Sabbath in heaven.

Vse 2. Secondly, it serves to reprove the great corruption which is daily seene among Men and Women in this miserable World, by meanes of which the World appeares to bee very much out of frame. Some men, like *Turkes and Italians*, make no account of their wives, but as of slaves to serve their lust, and as foote-stooles to tread upon, and trample at their pleasure. Some, like savage *Indians*, make them drudges to toile and labour for them as Oxen and Horses, and to serve them as servants and slaves. Some account them *weake creatures*, not capable of any great know-

knowledge or wisedome, and thereupon neglect the care and pains of instructing them, and teaching them, and imparting their knowledge to them, & drawing and pulling them on in the same way, and causing them to go on with themselves in an equal pace. And so again, some women esteeme their husbands as men that are bound to serve, please, humour and flatter them in all things which they desire; and that the maine care of the man should bee to deck, adorne, and set forth his wife as his *Idoll* in all costly apparell, and toyish painting, and vanities, as if shee were made to feed his eyes with her ornaments, and vanishing beauty. And on the other side, some out of a base mind and slothfulnesse thinke it belongs not to them to bee fellow builders of the family, equall to their husband in honest care, labour and industry for the common good of the family, or in grace and spirituall gifts; in all which they must bee partakers in their measure and proportion. Let such transgressors of the law of nature bee assured, that as they come short of common humanity, so much more of the grace and glory of God.

The third thing in the history of womans creation, is the *consequents* of it. 3. *Consequents.*

The first, that God *brought her to the man*, vers. 22. 1.

The Second, that *Adam* accepted her, as an help meet for him, that is, as his second selfe, a most pleasing and delightsome companion of his life, and most helpfull to build up mankind, *ver.* 23. upon which *Moses* by inspiration of Gods spirit, inferres by way of necessary conclusion an excellent doctrine, which hath both a morall and propheticall meaning. 2.

First a naturall morall sense, to wit, First, that a mans wife is nearer to him, and ought to be esteemed dearer than his naturall parents, and to her he must *cleave*, though it be with *leaving* them. Secondly that in creating the woman, and joyning her to man in marriage, God did prefigure and fore-shew the infinite *love of Christ* to his Church, and the love of the *Church to Christ*, and the spirituall and mysticall union which is between them; as is noted *Eph.* 5. 32.

The third consequent is, the *nakednesse of the man and woman*, which was without *shame* or any inconvenience in their first creation before their fall, *ver.* 25. 3.

1. Of Gods bringing *Eve* to *Adam.*

First, it is said that God brought her to the man, that is, so soone as God had made and formed her of mans rib, he presented her to him to be his wife, and so an help meet for him; we must not thinke that this bringing of her to him was onely a setting of her before his eyes, and shewing her to his sight; but that God withall declared to the man how, and whereof he had made her, even of a rib taken out of him, and did offer her to him for a wife and equall consort; so much the phrase of bringing her to him doth import. From whence we learne,

Doctr. 1. Marriage the ordinance of God.

That the marriage of man and wife is *the ordinance of God in the state of innocency*, and God is the first *Author* of it, and the first *match-maker* between man and woman in the first creation. Our Saviour also testifieth this in the gospell, *Mat.* 19.6. saying that by vertue of Gods first ordaining of marriage, man and woman married together *are no more twaine, but one flesh.* And whatsoever God hath thus *joyned together, no man ought to put asunder.*

Reas. 1.

And there is good reason why God should be the first author of marriage; Because it is the onely lawfull meanes of bringing forth people to God, and of propagation of mankind; and it is such a ground and foundation of the Church, that without it God cannot have *an holy seed*, as the Prophet intimates *Mal.* 2.15. which point serves.

Use 1.

First, to shew that marriage is *honourable* in it selfe, in the nature of it, among all men and women of all sorts, orders and degrees, as the Apostle teacheth, *Heb.* 13.4. And the Popes and Church of Rome, in counting marriage a kind of fleshly uncleanenesse, and defilement, discover themselves to be opposers of Gods ordinance, and violaters of the law of nature.

Use 2.

Secondly, to shew that the best celebration of marriage is, when it is *solemnly celebrated*, and man and woman joyned together by Gods publike Ministers, who stand in the place of God, as Ambassadours, and are his mouth to blesse his people: For then God is after a secondarie manner the author and match-maker; And his ordinance being thus observed, and the marriage blessed by his ministers, there may be more hope of blessing upon it, and upon the parties joyned together.

Use 3.

Thirdly this, In going about marriage men and women ought chiefly

chiefly & first of all to consult with God, to looke up to him, & to seeke his direction and assistance by humble, fervent and faithfull prayers and supplication. It is onely he who knoweth fittest matches and consorts for every one, and can give to man an help meet for him.

Fourthly it discovers to us the abomination, and unnaturall filthinesse of whoredome and fornication, wherein men and women do joyne and mingle themselves together without God, the Divell and fleshly lust leading them. No marvell that Adulterers, whoremongers, and fornicators, are so often in the Scriptures excluded out of the *kingdome of God.* *Use 4.*

Secondly, wee hence learne. That pure marriage, which is Gods ordinance, is of one man with one woman, For God had an excellency and *over-plus of spirit* in the creation; and yet hee made *but one Woman* for *Adam* who was but one man; & why? but that *he might seeke a godly seed*, as the Prophet saith, *Mal.* 2. 15. Our Saviour also teacheth in the Gospell that a man ought to *have but one wife* while he and shee liveth; and God from *the beginning*, even from the creation, shewed that he did not allow *Polygamie.* And in old time God tolerated it in some of the Patriarchs and Prophets, *not as a thing naturally good and allowable*; but as a type and *figure of Christ* and his severall Churches, which, as severall spouses, he gathers to himselfe out of Iewes and Gentiles, *Cant.* 6. 8. *Doctr.* 2. Marriage is of one Man with one Woman. *Mal.* 2. 15.

This, being so, teacheth every man to bee carefull, circumspect and inquisitive in chooſing to himselfe a Wife who is to bee his perpetuall consort and companion of his life. It is good councell of a wise-Man, which he gives to all; that *There ought much deliberation to bee used in doing a thing which is to bee done once for all, and if it bee done amisse, can never bee amended*; And such is a mans taking of a woman to bee his Wife, shee is once taken for all, and during her life, hee may not seeke a better, nor can bee eased of his burden if shee proveth froward, perverse and contentious: hee who finds a good wife, gets a meet helpe and continuall comfort to himselfe; but hee who takes a brawling wife, puls upon himselfe a perpetuall crosse and clogge. *Use.*

The second consequent, is *Adams* free and willing accepta- 2.

tion of the woman to bee his wife, and so an helpe meet for him, in these words, *And Adam said, This is now bone of my bone, and flesh of my flesh; shee shall bee called Woman, because shee was taken out of man, Verse* 23. wherein wee may note three things worthy to bee considered.

1. First, that God having made a wife fit for *Adam*, doth not by *coactive or commanding power* and authority put her upon him; but having shewed her to him, what one, and whence shee was, suffers him to accept and choose her freely of his owne accord, and makes not up the marriage till *Adam* doth cheerefully, upon certaine knowledge of her nature and disposition, accept her for his wife and second selfe. Whence wee learne,

Doctrine. Marriage must bee free and voluntary. That Marriage, according to Gods ordinance, is a *free voluntary contract made betweene a Man and his Wife, made with the well liking and mutuall consent of both parties.* Though Fathers are said to *take Wives to their Sons*, and to *give their Daughters* to bee wives, *Exod.* 34. 16. And some Sons are said to *desire their Fathers to give* them such, or such wives, as *Gen.* 34. 4. and *Jud.* 14. 2. Yet they ought not to *impose* wives on their Sons without good liking and free consent, nor give their Daughters in marriage *against their wils*, as appeares in the example of *Rebecca*, whose consent was *first asked* before shee was promised to *Isaac*, *Gen.* 24. 58. And there is good reason of this: Because, where mindes, hearts, & affections are not united in two parties, they cannot delight to draw cheerefully under the same yoke, nor bee an helpe or stay one to another. Now a wife is ordained of God to bee *an helpe* to her husband, and the *desire of his eyes*, and to draw with him in the same yoke; and hee is to bee *a shelter* to *cover*, and *a stay* to uphold her all his life. Therefore reason requires that marriage should bee a free and voluntary contract made with the well liking and mutuall consent of both parties.

Reas.

Vse. A reproofe to many. This Doctrine serves to reprove divers sorts of people, and to condemne divers marriages. First, marriages of Persons *under age*, before the parties have knowledge and discretion either to make a fit choice, or to order their affections. Secondly, mar-

marriages of *wards*, who have wives *imposed* on them under great penalties. Thirdly, *forced marriages*, unto which children are compelled by violent and tyrannicall Parents, or cruell unjust *guardians*, against their mind and liking; on such marriages there can bee no blessing hoped for nor expected, but much mischiefe and many inconveniencies, adulteries, and whoredomes, and many discontentments of life, as experience teacheth.

The second thing here to bee noted is *Adams* speech; *This is now bone of my bone, and flesh of my flesh*; &c. by which it is manifest, that God, in presenting the Woman to him, did declare whereof hee had made her, and of what nature and kind shee was. Some ancient and moderne Writers doe gather from hence, that *Adam* was divinely inspired with the Spirit of Prophecie, and had understanding of hidden mysteries, which hee had never seene, heard, nor learned from any; because so soone as God brought the Woman, hee could presently tell *whence shee was*, and *whereof* shee was made, without any information. But this is a vaine and false surmise; for no Prophet could at any time know and declare *secret things* beyond *sense and reason*, without *revelation* either in a dreame, or vision, or word speaken to him by God. To know mens secret thoughts or doings without revelation or word from God, is proper to God, and to Christ, and to the Spirit, which searcheth all things; undoubtedly therefore, when God brought the Woman to *Adam* and presented and offered her to him, hee did withall *declare* how and whereof hee had made her, of the same nature, and framed her in the same image, as I have before touched: For, in marriage-making, there are such declarations going before to draw affection and free consent, and externall informations by outward meanes; and this was a true platforme of marriage. 2.

Hence wee learne, That men and women must not bee lead unto marriage by secret inspirations, and divine revelations: But by knowledge gotten by experience, inquiry and information. Lust and fleshly desire are *blind guides* to marriage; as wee see in the Sons of God, the seed of *Seth*, who by beauty were drawne to take to wives *the Daughters of men*, who were *Doctrine.* What guides must lead to marriage.

of *Cain*'s carnall and profane posterity, *Gen.* 6. 1. and in *Esau*, *Gen.* 27. A wife was chosen for *Isaac* upon knowledge and experience of her vertue, modesty, and hospitality, and therefore God blessed the match. And *Boaz* tooke *Ruth* to wife, not for riches or kinred, but because shee was knowne a *vertuous Woman*, *Ruth* 3. 11.

Vse. As this Doctrine serves for direction and exhortation to men and women, to ground their conjugall affections aright upon knowledge, experience, and good information; which is a course most commendable and agreeing to Gods ordinance: So also for reproofe and conviction of Anabaptists, Enthusiasts, and Antinomians; such as *John* of *Leiden*, and they of his sect; the Anabaptists of the family of love, who challenged women to bee their wives upon pretence of inspiration and divine revelation; and, when they had satisfied their lust on them, and were enraged with lust of others, did upon the same pretence either murder, or cast them off, and take others; Gods wrath for this horrible sin and disorder pursuing them, and giving them up to monstrous and unnaturall lusts, and at length to miserable destruction. There are some who too much resemble these miscreants, and hereby also are reproved; I mean them who, like lustfull Shechem, upon the first sight are set on fire of lust, and are so strongly carried by it with violence, that they must have one another, or else they will dye or bee distracted. Such matches and marriages for the most part prove unhappy and uncomfortable; if any doe not, it is a great mercy of God, and a favour which ought to bee acknowledged with all thankfulnesse.

3. The third thing here to bee noted is the manifest sense of *Adams* words, which is, that the Woman was not onely *bone of his bones*, but also *flesh of his flesh*; that is, shee had both of his flesh and of his bones in her concurring to her substance. Whence wee may probably gather,

Doctr. 1. That the Rib of which the Woman was made, was not *one bone*, that is, an halfe Rib taken out of one side; but *bones*, that is, a paire of Ribs, or whole Rib taken out of both sides. The Hebrew word עצמתי, that is, *my bones*, intimates so much; and that this Rib was not a bare naked bone, but had some flesh cleaving

ving to it, because hee cals her *flesh of his flesh*, as being made of his *flesh* as well as of his *bones*. This is a matter of no great moment; but, being a truth necessarily implied in the words of the text, it may serve for speciall use.

First, to put us in minde, that *Adam*, the first man, was the common stock and root of all mankind; and not onely all *Adams* posterity were wholly contained in *Adam* alone; but also the first woman, the Mother of us all, had her first vitall life in *Adam*, and was a part of his living flesh and bones. And, as in the first *Adam* all mankind had their naturall being: so in Christ all the elect and faithfull have their spirituall being and whole life, and even the Church, Christs spouse, the Mother of all true beleevers, hath her being wholly from Christ; and therefore to Christ wee must ascribe our whole spirituall being and new birth. The Father, by his Spirit shed on us through Christ, begets us to himselfe of his immortall seed, his Spirit, *to the lively hope, to the inheritance incorruptible and undefiled, that fadeth not away, reserved for us in heaven.* *Vse 1.*

Secondly, it serves to worke constant love betweene man and his wife, and to stirre up man to love his wife as his owne flesh; and every woman to love her husband as every part of the body loves the body whereof it is a part; and also to provoke men to love one another, as being a most naturall affection of one member to another in the same body. As for them who are envious, and men-haters, and cruell persecuters; they are here discovered to bee children of the great man-murtherer the Divell, and with him they shall have their portion. *Vse 2.*

Secondly, in that *Adam* gives this as a reason of his free accepting of his wife, because shee is of the same nature and substance, bone of his bones, and fit to bee named אִישָׁה, *Woman*, or as one would say *a she-man:* Hence wee learne, that the best ground of marriage and band of love is similitude of natures and dispositions, and unity of heart and spirit, by which they are both alike affected. This is that which the Apostle teacheth, were hee saith, *Bee not unequally yoked; for what concord can there bee betweene light and darknesse, righteousnesse and unrighteousnesse?* that is, contrary natures and dispositions? *Doctr. 2.* Similitude of manners the best ground of love.

2 *Cor.* 6. 14. This rule *Abrahams* faithfull servant followed in chusing a wife for *Isaac*: as hee knew *Isaac* to bee charitable and kind to strangers and given to hospitality, so hee made his prayer to God to direct him to find a wife for him of the same dispositon; and when hee found *Rebecca* to bee such a one by the entertainment which shee gave to him being a stranger, hee would not rest till hee had gotten the consent of her, and her parents, and friends; *Gen.* 24. The neglect of this rule God forbids in his law, and threatens with a curse, *Deut.* 7. 3. It was that which made wife *Solomon*, prove a doating foole in his old age, because wives of a contrary religion *turned away his heart, and made him build high places for Idols*, 1 *Kings* 11. *Ahabs* matching with *Iezabel* an Idolatrous worshipper of *Baal*, made him an Idolater and a slave, *who sold himselfe* to all wickednesse when his wife *Iezabel stirred him up*, 1 *King.* 21. 25. And *Iehoram* the Son of *Iehosaphat* King of *Iudah* by taking to wife *the daughter of Ahab* of a contrary religion, brought miserable destruction upon himselfe and his whole family, 2 *Cron.* 21. 6.

Vse 1. A rule for chusing.

This Doctrine serves for admonition to all Men, to bee wary and circumspect in the choice of their wives; and if they bee vertuously and piously affected, and have a desire to live in the feare of God, and to build up a godly family, to have a speciall eye and respect of true religion, as well as of a good naturall disposition, and good education and behaviour. A godly Man must seeke a godly Wife, a kind and liberall Man a free hearted Wife; and a courageous Man a Woman of courage, that they may both draw one way. It is true, that sometimes in case of notable infirmities bearing sway in Men, Women of contrary disposition may bee usefull and fit Wives to correct, amend, or moderate their corruptions; a Woman of a meeke and patient disposition may asswage the heat of her Husband being hasty and cholericke, and so bee an helpe meet for him. A wife *Abigail* may prove a necessary & helpful wife to a foolish *Nabal*, and by her wisedome may overcome his folly, and by her liberall hand may make amends and prevent the mischiefe of his churlishnesse But it is no wisedome either in Man or Woman to runne such a desperate hazzard, in confidence of their owne wisedome,

ver-

vertue or abilities. For wee find by experience, and it is a thing commonly seene, that Men and Women, by reason of humane frailty and naturall corruption which remaine in the best, are more subject of the froward to learne perverseneſſe, then by the wise, meeke and liberall consorts to be drawne from their folly, fury and churlishneſſe: and therefore though in case when an hard lot befals Men or Women, they must make the best they can of that which is too bad, in hope that God will blesse their vertuous and godly endeavours; yet the best rule which godly Christians can observe in the choice of wives is, to choose such as are like affected and vertuously disposed as they themselves are, to regard chiefely *the unity of Spirit*, and the similitude of nature and disposition; which is a thing here taught by God in the creation and first marriage betweene *Adam* and *Evah*, the first Father and Mother of all mankind.

Secondly, we may gather from this doctrine, that there can bee no hope or expectation of good from *unequall marriages*. And when men for carnall, worldly and politike respects, yoke themselves with wives of a contrary disposition and religion, daughters of a strange God, and vassals of Antichrist, there seldome or never followes a blessing. For just it is with God, that when men and women walke contrary to God, and reject his right rule in their marriages, and in laying the foundation of their families; God should *walke contrary to them* in their whole course of life, and should crosse them in their endeavours, and bring their families to confusion. *Vse 2.*

The third and last consequent of the womans creation, is, *that they were both naked, the man and his wife, and they were not ashamed*, ver. 25. In which words, wee are not in any case to understand by *nakednesse*, either want of necessary apparell, (for in the state of innocency there was no need thereof, and therefore no want of any) nor any want of naturall abilities or vertues, needfull for beauty, comlineſſe, and ornament, or for naturall perfection; All such nakednesse, and want came in by sin, and after their fall: But here they are said to be *naked*, because they neither had nor needed any cloathes, or covering of their bodies, which were in all 3. *Consequent.*

Of the nakednesse of *Adam* and *Eve*.

all parts most comely and beautifull: Their skin was not rough, over-growne with haire like beasts, nor with feathers like birds, nor with hard scales like fishes; but their skin, faire, white, and ruddie, was comely in it selfe, and beautifull to their owne eyes, more then all ornaments of silke, fine linnen, and all jewels of gold and silver, set with the most glorious and precious stones, of most resplendent colour and brightnesse. And their bodies were of that excellent temper and constitution, that they neither felt nor feared any distemper of heat or cold. The aire and all the elements were tempered according to the temper of their bodies; and all things were pleasing, wholesome, and delightsome unto them; and to all living creatures they appeared lovely, and full of beauty, and majestie. It was the creatures delight to see them, and to looke on them; and it was their joy to see the creatures admiring them, and rejoycing in their sight and presence. And therefore there was no cause or occasion of any shame, or of any feare to shew their simple naked bodies, and to have every part and member openly seene; no uncomlinesse which needed a covering, but all parts and members were beautifull in themselves, and composed together in a comely order and frame. This is the true sense and meaning of the words; Wherein we have this plaine doctrine,

Doctr. 3. The creation perfect.

That the worke of God in the creation of our first parents was perfect without errour; the image of God appeared in their bodies, and bodily forme and shape; they were full of all naturall grace, beauty, and comlinesse, in all parts and members from the crowne of their heads to the sole of their feete; the glory and wisedome of Gods workmanship shined in them most clearely to their owne eyes, and the eyes of all creatures. The truth of this appeares most manifestly in the words; for, certainly, if there had beene any least blemish or unseemely member in their naked bodies, they would have beene ashamed to goe and appeare openly bare and naked without covering; therefore I need not stand to prove it with many arguments: this one is sufficient, That all the forme, beauty and comelinesse of the most goodly Men and fairest Women that ever were, or are in the World, gathered together, and composed in the body of one Man or Woman; the goodly personage

of

of *Ioseph* or *Adonijah*, the beauty of *Absalom* and *Abishag*, and the glory and comlinesse of *Solomon*, and all other formes and beauties named in histories, are but the *ruines, reliques, dimme shadowes and defaced scraps* of that beauty and comelinesse which was in the naked bodies of our first parents, and in every part of them in the creation. And therefore our reason and senses may judge what comlinesse was in them.

Vse 1. Acknowledge Gods bounty.

This point considered is of great force to provoke and stirre up men to acknowledge with all thankfulnesse Gods bounty to mankind in the first creation; and how exceedingly they are bound to love, and honour, and serve God for the naturall gifts & abilities with which God at the first did fully furnish man; not onely for *necessity* and welbeing, but also for glory, beauty, ornament and comelinesse in the eyes of all creatures. And although our first parents forfeited these blessings by their disobedience, and have defaced by sin this excellent beauty: yet wee see Gods goodnesse abounding to us in this, that hee imprints in many of us some stamps and foot-steps of the image, in which wee were created, that wee may by the *ruines* which remaine, judge of the building of mans body, and of the beautifull frame wherein God at the first created us.

Vse 2. In Christ the glory of our bodies shall be restored.

Secondly, wee may hence gather comfortable assurance, that as God did create man in admirable beauty at the first in the creation, and made him comely in the eyes of all creatures, in all parts of his body, so that it was no shame but a glory to walke naked without cloathes or covering: So, much more, in the work of redemption and restauration by Christ, God both can and will repaire our vile bodies, and restore unto them their first beauty and glory with great advantage, and make them *like the glorious body of Christ*, and reforme them after his heavenly image of holinesse, which so farre exceeds the first image, as heavenly excels earthly, spirituall and supernaturall excels naturall, and incorruptible and immutable surpasseth that which is fading and vanishing. For, the worke of redemption and restauration is a worke of greater goodnesse to men, then the worke of creation; and as it excels, so the effect of it must bee more excellent. In this worke God stretcheth forth his omnipotent hand, and all his goodnesse farther

then

then in the creation; there hee created all things by his eternall Word the Son, and by his Spirit working with him; but here hee gave his Son to bee incarnate, and the eternall Word to bee *made flesh*, and to suffer and dye, and bee made the price and ransome of our redemption; and, for the perfecting of this worke, hee doth in, and by, and through his Son give and communicate his holy and eternall Spirit to dwell in their earthly tabernacles, to unite them to Christ in *one body*, to bring them to communion of all his benefits, and to renue them after his glorious image of true holinesse. Here therefore is ground of hope, and matter of rejoycing to all the elect and faithfull, and great incouragement against all feare and shame of wounds, stripes, and all deformities which cruell persecutors, and mangling tyrants can inflict on their bodies. For the future beauty and glory which is purchased for them by Christ and prepared for them at last, shall cover, wash away, and utterly abolish all, when hee shall appeare in glory.

Vse 3. Thirdly, wee are hereby admonished, that the distempers, deformities, and all defects and infirmities, which appeare in our bodies, whereof wee may bee ashamed, are not of God the Creatour, but proceed wholly from our sin and fall in *Adam*, and from our owne surfeting and intemperance. For God made mankind most perfect in Soule and Body, even with full perfection of beauty in the first creation, as this Doctrine teacheth. And therefore so often as wee are ashamed of our deformities and our nakednesse; let us with griefe remember our fall, and bee much more ashamed of our sins, and lay the blame on our selves and not on the Lord God our Creatour.

CHAP.

CHAP. XIV.

Of the estate and condition of our first parents: In five things. 1. The blessing of fruitfulnesse; A speciall blessing: Vses. Marriage free for all men. Colonies. 2. Dominion over all living creatures. Foure Requisites thereto. Degrees of it: Absolute, and Dependent: Vnlimited, and Limited. Restored in Christ. 3. Food for man. Not the living creatures: in innocency. 4. Mans habitation. Eden: What. Of the rivers. Twelve opinions about Paradise. Of the two trees in Paradise: Why the tree of life. How of the knowledge of good and evill. 5. Of Gods image.

AND God blessed them, and said unto them, Be fruitfull and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowles of the aire, and over every living thing that moveth upon the earth. Vers. 29. And God said Behold, I have given you every herbe bearing seed which is upon all the face of the earth; and every tree in which is the fruit of a tree yeelding seed, to you it shall be for meat. Vers. 30. And to every beast and foule and creeping thing wherein there is life, I have given greene herbe for meat; and it was so. Gen. 1. 28.

After the History of the particular creation of the Woman with the immediate Antecedents and Consequents thereof; The next thing in order is the historicall description of *the state and condition of our first parents* in the creation, in their integrity and innocency before their fall and corruption, while Gods image imprinted on them remained perfect, both in their Soules and Bodies; so that they had no least blemish or infirmity in their naked bodies, whereof they might bee ashamed. The condition of our first Parents.

In this their first state of innocency there are divers things mentioned by *Moses*, and historically laid downe in this History of the Creation, which are to bee unfolded in order. In five particulars.

The first is the blessing of *fruitfulnesse*, wherewith God blessed them so soone, as hee had created them male and female: This is laid downe in these words, *And God blessed them and said unto them, Bee fruitfull and multiply, and replenish the Earth, Verse 28.* 1.

The

2. The second is the *power and dominion* which God gave them over the earth, and over all living creatures in the water, aire, and earth: this is in the last words of the *Verse*; and subdue it, and have *dominion* over the fishes, fowles, and beasts.

3. The third thing is *the bountifull gift of all herbes bearing seed, and of all fruits growing upon Trees*; which God gave to mankind for bodily food, *Verse* 29. And his free gift of green herbe or grasse for meat to the birds, beasts, and creeping things, *Verse* 30.

4. The fourth thing is *the place of their habitation*, the garden which God planted in Eden; this is described, *Chap.* 2. 7. and so a-long to the 16. *Verse*.

5. The fifth thing, which is the chiefest of all, and which is first of all mentioned in the creation of Man and Woman, is *the image of God in which* they were both created: This requires a more large discourse for the understanding of it; and for that cause I have deferred the handling of it to the last place next before the conclusion of the whole creation, even his viewing and approbation of every thing which hee had made for very good, laid downe, *Verse* 31.

Of the blessing of fruitfulnesse.

The first is the blessing of *fruitfulnesse* for the multiplication and increase of mankind, even to *the filling and replenishing of the Earth*, and the subduing of it. In describing this blessing *Moses* doth her first lay downe the blessing in a *generall* word, saying, *God blessed them.*

Secondly, hee sheweth more *particularly* wherein this blessing doth consist, to wit, in *bodily fruitfulnesse* for the increase of mankind, in these words, *Be fruitfull and multiply.*

Thirdly, the aboundance of the blessing and large extent of fruitfulnesse, even to the *replenishing of the Earth*, and *subduing* of it.

First, whereas God is said to blesse them, the meaning is, that God gave them *the gift of fruitfulnesse*, so soone as hee had made them in his owne image male and female: For the Hebrew word which is here used, signifieth first and primarily to *bow the knee*, or to *kneele downe*, as appeares, *Gen.* 24. 11. 2. *Chron.* 6. 13. *Psalme* 95. 6. *Dan.* 6. 10. And because bowing of the knee is a kind of *submitting* and applying of the body in

What the word signifieth.

kind-

kindneſſe to ſome perſon, to doe him ſome kind and pleaſing ſervice, hereupon this word is tranſlated and uſed in the Scriptures to ſignifie, First Gods applying of himſelfe to men, and as it were *bowing downe from the high throne* of his Majeſty to ſhew himſelfe kind unto them, by giving them many both earthly and ſpirituall bleſſings in this life; yea, and himſelfe with all his goodneſſe to bee their *portion*, and to make them fully bleſſed in glory. Secondly, it is uſed to ſignifie mans applying of himſelfe to God, by *bending his knees* and his ſpeech to *praiſe* God, and to *laud* and *extoll* his name, and to render *pleaſing thanks* to his Majeſty, and alſo one mans applying of his ſpeech to another; and *with bowed knees* to ſalute him, as *Gen.* 24. 60. and 2 *King.* 4. 29. Alſo the action of Parents, publike Miniſters, and ſuperiour Perſons whom God hath ſet over others bowing downe towards them, and applying themſelves to them to wiſh all bleſſings unto them, and to pronounce them *bleſſed of God*, as *Melchiſedeck bleſſed Abraham*, *Gen.* 14. and *Iſaac bleſſed Iacob*, *Gen.* 27. and *Iacob bleſſed his Sons*, *Gen.* 49. and *Moſes bleſſed Iſrael*, *Deut.* 33. In this place God is ſaid to *bleſſe them*: that is, to apply himſelfe to them, and as it were bowing downe kindly to give them a bleſſing. But becauſe there are *many bleſſings* which God beſtowes on men; Some are naturall, earthly and *bodily bleſſings*; Some *heavenly and ſpirituall*; And God *bleſſeth* men *with bodily bleſſings* two wayes, and in a two-fold reſpect; either by giving them gifts and abilities, as naturall wiſedome and knowledge in their mindes; and ſtrength and ability of body to doe ſome naturall and morall worke; or elſe by aſſiſting them in the exerciſe of thoſe gifts and abilities, and giving good iſſue and ſucceſſe unto them; as for example, making their wiſedome and knowledge effectuall, and giving good ſucceſſe to the actions of them; and making the ſtrength of their bodies, and their appetite, and actions of generation ſucceſſefull to the bringing forth and increaſe of children. Now here wee are not to underſtand any heavenly or ſpirituall grace or gifts, but onely a naturall, bodily, even ability and ſtrength of body and of nature for procreation of children and poſterity without any defect or infirmity, or any failing of their endeavours, or fruſtrating of the action of generation: thus much is here

1. 2.

Bodily bleſſings of two ſorts.

1. 2.

here meant in these words. And this appeares plainely in the next words, which shew in particular what this blessing is even the blessing of fruitfulnesse in procreation of children: *And God said unto them, Bee fruitfull and multiply*; which in effect, and in true sense and meaning is all one as if *Moses* had said: And God almighty by the eternall Word, his Son did give unto them the blessing of fruitfulnesse, even mutuall affection for procreation, and strength and ability of body to procreate and bring forth the fruite of the body, that is, children in that image of God, in which they themselves were made, and that according to their owne will and desire without failing, defect, or infirmity. Here then wee see this blessing was a perfect naturall blessing, even the perfect gift of procreation, for the multiplication and increase of mankind. And thirdly, that it was a blessing of great measure and aboundance, even fruitfulnesse and ability to multiply mankind to the *replenishing* of the earth, and *subduing* of it, the next words shew: *And replenish the Earth, and subdue it.* The first words, *replenish the Earth*, doe plainely shew, that God gave them the blessing of fruitfulnesse, and ability to multiply mankind untill the earth were filled with inhabitants of the children of men. And the other word, *subdue it*, signifies not taking of the Earth into possession by violence and strong hand; as the word is used, *Num.* 32: 22. *Ios.* 18. 1. 2 *Sam.* 8. 11. where countries are said to bee *subdued by force* of armes.

The earth, how subdued by *Adam.*

1. Neither doth it signifie subduing of the Earth by *forcing it to*

2. *bring forth* corne, herbes, and fruit trees by hard labour, manuring, and tillage: For, in the creation, the Earth was made fruitfull of it selfe, and brought forth aboundance of all herbes, plants, and trees, freely, without culture or labour of man forcing it; and there was no creature to resist mankind, and to keepe them out of possession; but the whole Earth was free for all men, and sufficient to satisfie them with all things needfull. But here

3. it signifies mens *inhabiting*, *occupying*, and *possessing* of the Earth, and that in such numbers and multitudes, as were then able to eat up the fruite of it, if man had stood in innocency; and now are able since mans fall, to till it, and bring it into subjection being cursed and made barren; so that no region or coun-

country may lye desolate and barren without tillage and habitation of men. This is the true sense and meaning of the words.

From whence wee learne 4. points of Doctrine: The first, *That procreation of children in lawfull marriage, is a speciall blessing and gift of God, given in the creation for the multiplication and increase of mankind.* My text here declares it to bee a blessing, and other Scriptures confirme the same. *Psalme* 127. the Prophet *David* proclaimes *children to bee an heritage which cometh of the Lord, and the fruite of the womb to bee his reward, and the Man to bee happy who hath his quiver full of such arrowes, which are like arrowes in the hand of the mighty Man.* And *Psalme* 128. 3. hee saith, that this is a *blessing and happinesse of the Man which feareth God, and walketh in his wayes, that his Wife is as a fruitfull vine by the sides of his house, and his children like olive plants round about his table.* And as *Abraham* the Father of the faithfull counted it a great defect, and want of a speciall and principall outward blessing, that hee did *goe childlesse*, and God had given him *no seed*, *Gen.* 15. so all Gods faithfull servants did pray to God for issue to themselves; and did wish it as a great blessing to others whom they loved: as wee see in the example of *Isaac*, *Gen.* 25. 21. who *prayed* to God for his Wife that shee might bee fruitfull: Of *Moses*, *Deut.* 1. 11. who *prayed that Israel might bee multiplied a thousand times more*: Of the Elders and People of *Bethlehem*, who *prayed that God would give issue to Boaz* of *Ruth*, and encrease his *family like the family of Pharez*; *Ruth* 4. 11. Of *Hanah* the Mother of *Samuel* 1 *Sam.* 1. Of *Zacharie* and *Elizabeth Luk* 1. And all the godly Matrones, the Wives of the Patriarches, counted it their *reproach among Women* to bee barren, and a great blessing to have children as wee see in *Iacobs* wives, *Gen.* 36. 23. and by *Hannah's teares*, 1 *Sam.* 1.

Doctr. 1. Procreation of children a speciall blessing.

This serves first to teach and admonish all Men and Women to seeke it as a blessing from God, and so to esteeme it, and to render unto God thanks accordingly, as *Hannah* and *Zacharie*, and the blessed virgins, as in their holy songs most evidently appeareth. If Men and Women could have grace thus to doe, it would bee a speciall meanes to make them respect their

Vse 1.

children, as great blessings, and pledges of Gods favour; and to make them strive to devote and consecrate their children to God and his worship, and to traine them up to bee fit instruments of Gods glory, and pledges of their thankfulnesse to God.

Vse 2. Secondly, it serves to discover the grosse errour and heresy of the *Manichaans*; who held that marriage and procreation of children was a *worke of the Divell*, as also of some Popes of *Rome*, who held marriage which is *honourable among all*, and the *bed undefiled*, as the Apostle affirmeth, *Heb.* 13. 4. to bee a *worke of the flesh*, which makes men unpleasing to God. The Lord despiseth not his owne ordinance; and marriage is ordained by him for increase of mankind, as this Doctrine teacheth; and therefore the opinion of these Hereticks and Popes is erroneous and abominable.

Syricius.

Doctr. 2. Marriage free for all men. Secondly wee hence learne, that as the blessing of fruitfulnesse was given to all mankind in the creation: so *marriage, which God appointed for the increase of men on earth,* is by the law of God, which is written in mans heart, and engraven in mans nature, *free for all Men and Women, to whom God hath given ability and strength of body for procreation and fruitfulnesse*, for increase of mankind. As the text here openly expresseth so much, so in all the Scriptures wee have examples of holy men of all sorts, even of Priests and Prophets, not onely *allowed*, but also *commanded* by God to *take Wives and beget children*, as *Isaiah cap.* 8. 3. *Ezechiel chap.* 24. *Hosea chap.* 1. And the Apostle commends it as *honourable in all*, *Hebr.* 13. 4. And the Apostles who were most *devoted to Christ*, and to his worke, did *lead about Wives with them*, 1 *Cor.* 9. 5. And although in times of great trouble and persecution raised up against Christianity, Wives are a great burden, and breed much care and griefe to preachers of the Gospell, especially who must bee ready to run and flee whithersoever God cals them; and therefore in such cases the Apostle, by reason of the urgent and pressing *necessity*, holdeth it *better* for continent and chaste Men and Women to remaine *unmarried*, 1 *Cor.* 7. 26. And our Saviour doth approve, and well like it, in case when a mans heart and affection is so extraordinarily taken up with the love of the *Kingdome of heaven*,

ven, that hee is like an *Eunuch* without any desire or affection of marriage, *Matth.* 19. 12. Yet, wee have no word or precept in all the Scripture to restraine any Persons of any order or calling from liberty of marriage. Saint *Paul* affirmes that he and *Barnabas* had *power* and liberty in this kind, though they used it not, 1 *Cor.* 9. 5.

Vse 1. The consideration whereof serves: First, to teach Men and Women of all sorts to maintaine and retaine that liberty which God had given them from their first creation, and to admonish them to beware, that neither Satan by his suggestions, nor any of his wicked instruments by their *cunningly devised fables*, nor any misconceipt of their owne hearts, doe lay a *needlesse snare* upon their consciences, and possesse them with a false opinion, concerning that liberty which God hath written in mans heart in the state of innocency, which cannot bee taken away without violence offered to nature. They who are thus instructed and fully perswaded, if they doe marrie, they may have comfort in this assurance, that they are not out of Gods high-way, neither in this have swerved from his *perfect law, and rule of liberty*. If they find many *crosses* in the married life, yet let them know, that they are *not curses* laid on marriage for an unlawfulnesse of it. If they doe live single to avoid worldly cares, and to devote themselves wholly to heavenly thoughts and spirituall cares for the Kingdome of heaven, they have more cause to rejoyce and glory in the aboundance of Gods *speciall grace* to them, in that hee hath given them an heart to forsake lesser blessings for the gaining of greater, and bringing of more glory to God.

Vse 2. Against Popish virginity and vowes. Secondly, this sheweth, that the Popes *prohibitions* of Priests marriage, and the absolute *vowes of virginity* and single life, taught and imposed by the Church of Rome, are cursed and corrupt inventions of men, and *diabolicall* devices, yea *damnable hæresies*, as the Apostle calleth them, 1 *Tim.* 4. 1. and 2 *Pet.* 2. 1. For, though divers holy Men of God, to whom God gave *power over their owne wils*, and the gift of continency to stand *steadfast in their owne hearts* have strongly resolved to keepe their virginity and to live single, that they might apply themselves to the service of God and his Church with greater free-

dome from worldly cares, and have steadfastly held their resolution, proving themselves such as our Saviour and his Apostle doe commend, *Matth.* 19. 12. and 1 *Cor.* 7. yet wee never read in Scripture, that they were *commanded* by God, or that they did *bind themselves voluntarily by an unchangable vow*, or under any *execration* to abstaine from marriage, and from procreation of children therein: but alwayes, without any absolute necessity imposed on them, *remained at liberty* to marry if just occasion were offered. *Ob.* If our adversaries object, that the law of nature must give place to the *Evangelicall law*, which hath greater promises, and tends to lead men to supernaturall and heavenly happinesse; and that for Christs sake and his Churches good wee must renounce liberty of nature: *Answ.* I answere, that the *Evangelicall law* doth not *offer violence to the law of nature*; neither doth it abolish any part thereof; but rather doth *perfect it*, by giving men grace willingly to neglect naturall liberty for the gaining of a better estate: As for example, the law of nature requires that men love Fathers, Mothers, Wives, Children, and their owne lives, and gives them liberty to hold lands and houses: but yet when the case so stands, by reason of tyrannie and persecution raging, that a man must either forsake all these, or deny Christ, and renounce Christian religion; here a man ought to forgoe all for Christ, as the Gospell teacheth: And yet the Gospell never commandeth us to renounce Father, or Mother, or Houses, or Land, and the like, and to expose our selves to death, when we may, together with Parents, Wives, Children, and Life, still cleave to Christ and enjoy him for salvation; yea it were frensie and fury for any Church to impose lawes on men for the hating of Parents, Wives, and Children, forsaking houses and lands, and giving themselves to death voluntarily when there is no inevitable necessity laid on them, but they may live good and faithfull Christians, and yet love Parents, Wives, and Children, possesse lands and houses, and live in safety. Wherefore, though wee highly commend them who more zealously follow Christ, and forsake the World, and make small account of naturall blessings in comparison of spirituall, but doe as Saint *Paul* did who *made the Gospell free*, and did not use lawfull liberty, and power: yet wee cannot but count them execrable who

who tyrannize and lay cruell snares upon mens consciences, and impose lawes, and vowes upon themselves, or others, to forsake, and renounce utterly their lawfull liberty, and to bind them by that law and vow which either they must breake, or else fall into many wofull inconveniencies and abominable evils and mischiefes, as wee see in the Popes lawes and vowes; which have proved causes and occasions of secret Whoredomes, publike Stewes, many Rapes and Murders of innocents, to the staining and defiling of the whole Land.

Thirdly, we hence learne, that our first parents, in the state of innocency, had in them both the affection and naturall desire to bring forth children, and to increase mankind with all convenient speed, God so commanding them; also they had all strength and ability of body to beget and bring forth, and there was in them no defect to hinder procreation for a moment. *3. Doct.*

The words of the text do plainely shew this: And reason grounded on other Scriptures proves it fully. First our first parents were created *perfect in their kind*, and God gave them the *blessing of fruitfulnesse*. Now where there are all naturall perfections and abilities accompanied with Gods blessing, there can be no hinderance of procreation, or any failing in any naturall action; therefore this Doctrine is manifest. *Reas. 1.*

Secondly, all barrenesse and all multiplying and frustrating of conceptions came in as a curse for sin, and upon the fall of our first parents, as the Lord himselfe sheweth, *Gen.* 3. 16. Therefore there was no place for it in the state of innocency. *Reas. 2.*

This serves to admonish us all so often as we see barrennesse in men and women, and miscarrying wombes, and dry breasts; to remember our sin and fall in our first parents, and to grieve for our corruptions derived from them, and to humble our selves under Gods hand. *Use. 1.*

Secondly, to perswade us, and to make us see and beleeve, that our first parents did not stand long in their integrity and state of pure nature; yea, that they did not lodge therein one night as the Psalmist speakes, *Psal.* 49. 12. For reason and common experience do teach us, that man doth readily and without any delay follow his will, and the affections which are most naturall in him; *Use. 2.*

ſo ſoone as reaſon permits; now the affection and deſire of procreation is moſt naturall, as all people of underſtanding do know, and the learned do grant; and his will muſt needs be acknowledged ſtrongly bent and inclined to it, becauſe God had commanded them to multiply *and repleniſh the earth*; and there was no reaſon moving man to reſtraine his will and affection, but onely till he had viewed the garden wherein God had placed him, conſidered the trees and fruites of it, and received Gods commandement of abſtaining from the forbidden tree, all which muſt needs be done before the end of the ſixth day. And if man in the ſtate of innocency had *knowne* his Wife, ſhee had without faile conceived a *ſeed pure without ſin*, and had brought forth children *in Gods image* perfect and upright; wherefore they did without doubt fall in the end of the ſixth day, as I ſhall more fully prove hereafter.

Doctr. 4. The whole earth given to Man.

Fourthly, wee hence learne: That it is Gods will revealed from the beginning, and his ordinance and law given in the creation, that the Earth and every part of it ſhould bee free for any man to poſſeſſe and inhabit it, untill it bee fully repleniſhed with ſo many men as are able to ſubdue it by eating up the fruit thereof. This text teacheth plainely this point, by ſhewing that one end for which God bleſſed Man and Woman with fruitfulneſſe, was, *that they might repleniſh the Earth.* And to the ſame purpoſe, the *Pſalmiſt* ſpeaketh fully *Pſalme* 115. 10. *The heaven and heaven of heavens is the Lords, but the Earth hath hee given to the children of men:* and *Deut.* 32. 8. it is ſaid, that *God hath divided the Earth to bee the inheritance of the Sons of Adam.* This truth the curſed Canaanites acknowledged by the light of nature, and therefore they ſuffered *Abraham, Iſaac*, and *Iacob* to ſojourne in their Land, and there to live with all their families, to feed their cattell, to digge wels, and to ſow corne, and were ſo farre from driving them out, while there was roome enough, and they lived peaceably among them, that they *entered into league with them, Gen.* 14. 13. and 21. 27. and 26. 28.

Vſe 1.

Firſt, this ſerves to cleare that doubt, and to decide that queſtion and caſe of conſcience which is much controverted among godly and learned divines, and agitated in theſe dayes, to wit, whe-

whether it bee lawfull, to send people, and to plant colonies in the vast countries of the west-Indies, which are not repleniſhed with men able to *ſubdue the Earth*, and to till it: If wee bee Sons of *Adam* the whole Earth is free for us, ſo long as it is not repleniſhed with men and ſubdued. The ancient ſtraggling inhabitants or any other, who have taken poſſeſſion before, they have right to ſo much as they are able to repleniſh and ſubdue, and bring under culture and tillage; and no other people have right to *diſpoſſeſſe* and expell them, or to *diſquiet* them in their poſſeſſion, or any way to doe injury and offer violence to them, except they have ſuch a *commiſſion and warrant* as God gave to the Iſraelites to expell the *Canaanites*; but it is lawfull for any Sons of *Adam* by the law, which God gave in the creation (as this Doctrine ſhewes) to poſſeſſe and inhabite the *vaſt places*, and to *ſubdue* the barren untilled parts. And much more may true Chriſtians, who bring the Goſpell of ſalvation and word of life among them, by a ſecond right in Chriſt, ſettle themſelves there, and maintaine their poſſeſſion of theſe lands which they have repleniſhed and ſubdued by culture and tillage; and ſo long as they doe their endeavour to convert them to Chriſt by the preaching of the Goſpell, and to make them partakers of the bleſſing in him the promiſed ſeed, they deſerve to bee received with all honour of thoſe ſavages who come by this meanes to *owe themſelves to them*. Wherefore, Let no man bee ſcrupulous in this kind; but proceed with courage in ſuch plantations, and with confidence of good ſucceſſe, and bleſſing from God. Of leading Colonies into other parts.

Secondly, it diſcovers great iniquity and injuſtice in divers ſorts of men. Firſt, in them who having gotten the firſt poſſeſſion in ſome corner of ſome great continent and large region, do challenge the whole to themſelves as their proper right being no way able to repleniſh and ſubdue it; and by force ſeeke to keepe out all other people who come to live as neighbours peaceably in places neare unto them, for whom there is roome enough, and more land then they can ſubdue and repleniſh. Secondly, in them who think it lawfull for themſelves to invade countries repleniſhed with men and ſubdued, and by force to expell or bring in ſubjection the old inhabitants with- *Vſe* 2. Againſt three ſorts of men. 1. 2.

out expreſſe warrant from God; as the Spanyards did depopulate many great countries in *America*, and root out and deſtroy the naturall inhabitants. Thirdly, in them who take poſſeſſion of lands to the ſtraitning of the natives; which the naturall inhabitants without their helpe can ſufficiently repleniſh, and ſubdue, and bring under tillage. In theſe caſes there is great injuſtice, and wrong offered to Gods law, which requires that as we would, that men ſhould doe to us, ſo we ſhould doe to them, and uſe no other dealing: and they who thus tranſgreſſe the bounds which God hath ſet in dividing the earth to all Nations and People, cannot juſtly hope for Gods bleſſing upon them.

II. Dominion over all living creatures.

The next thing after the bleſſing of fruitfulneſſe, is the *Lordſhip, rule, and Dominion*, which God gave to man *over all living creatures*; and that is in theſe words, *Verſe* 28. *And have Dominion over the fiſh of the Sea, and the fowles of the aire, and the beaſts of the Earth, &c.* For our full underſtanding whereof wee are to inquire, and ſearch out: Firſt, *what things* are neceſſarily required in perfect Dominion and Lordſhip over the creatures. Secondly, the divers *degrees* of it. Thirdly, *in what degree* Dominion over the creatures *was* given to man. Concerning the firſt, There are foure things required to perfect Dominion and Lordſhip over the creatures; two in the Lord and Ruler, and two in the creature ruled and made ſubject. In the Lord and Ruler there is required, Firſt, *Power and ability* to order, rule, and diſpoſe according to his owne minde, will and pleaſure, in all things, the creatures ruled by him. Secondly, a true *right* to uſe and diſpoſe them according to his owne will and pleaſure.

Requiſites to it.

1.

2.

3. In the creature there is alſo required: Firſt, *a diſpoſition* fitneſſe, and inclination *to ſerve* his Lord and Ruler, and to yeeld to him in all things whatſoever hee ſhall thinke fit.

4. Secondly, *a bond of duty*, by which hee is bound to obey his Lord, and ſerve for his uſe, and neceſſarily to yeeld to him in all things. All theſe things are neceſſarily required in perfect Lordſhip and Dominion: And whereſoever all theſe are found to concurre in the higheſt degree, there is moſt perfect Dominion; and where they are in a leſſer degree, there is a leſſer and infe-

inferiour Dominion; and where any of these faileth or is wanting, there the Lordship and Dominion faileth and is imperfect: As for example; The Lord God, as hee is almighty and omnipotent, so hee hath absolute power in and of himselfe, and all ability to order, and dispose, and rule every creature as hee himselfe will: And as he is *Iehovah*, the author of all being, who hath his being, and is that which hee is absolutely *of himself* without beginning, and doth create and give being *to all other things*; so hee hath absolute *right to* use and dispose all creatures according to his owne mind and will; and in these respects hee is absolutely called *the Lord*; and is absolute Lord even in this confusion of the World and all things therein; as over all other creatures, so over the rebellious Divell and all his wicked instruments; and hath absolute power to destroy them, or to make of them, even contrary to their disposition, what use he will. And because in the creation God made *all things good* and perfect in their kind and nature, according to his owne will and wisedome, and every creature as it was good in the nature and kind of it; so was it most fit & inclinable to serve for the use unto which the Lord appointed it in the creation: and as it was the worke of the Lords owne hand by him brought into being out of nothing; so there was a bond of duty laid upon it to obey the Lords word, and to yeeld to his will without any resistance or reluctation. And in these respects Gods Dominion and Lordship was not onely most *absolute* over all creatures, but also most *sweet and lovely* unto them; even a most loving and fatherly rule of God over them, and a most free and voluntary subjection and obedience of them to him, and to his will in all things.

But now, ever since the fall and rebellion of the Divell against the light, and the fall and corruption of man, and the confusion which thereby came into the World; Though Gods power and right stand most absolute and unchangeable like himselfe, and hee both can and doth most justly over-rule the Divell and all creatures which are most corrupt and malicious, and makes even their enmity serve for his glory, and for the communion of his goodnesse more fully to his elect: yet this power and right he exerciseth not in that loving and fatherly manner over the rebellious.

lious and disobedient creatures; but by just violence and coaction; by necessity and strong hand forcing and compelling them to doe and worke, and to suffer and yeeld unto, and serve for that use, which they would not and from which they are most averse.

And because no other Lords have any such power or right over any creature, but all their power, and right is given them by God, and is but an image and shadow of his right and power; therefore their Dominion is *not absolute* and *most perfect*; but *secondary* and *inferiour, depending* upon Gods will, power, and pleasure. These things proposed as grounds and foundations, wee may from them easily observe divers degrees of Lordship and Dominion.

Degrees of it.

1. The first and highest Lordship and Dominion, which is most *absolute* over all creatures is that of God, which, in respect of Gods power and right cannot bee increased or diminished at all: For, as hee hath right, to doe with all creatures what hee will, because they are his owne, and hee gives them all their being; so he hath power as he is omnipotent, either to incline or to inforce them to doe his pleasure and to serve for what use hee will. The Angels in heaven and Saints glorified and made perfect, and all creatures in the state of innocency, as in duty they are bound to serve and obey God; so they have in them a fitnesse and inclination to serve and obey his will in all things to the vtmost of their power; and therefore this Dominion over them is lovely and amiable, and is *paternum imperium*, a fatherly rule and Dominion over them. But the Divels, and wicked men, and all creatures corrupted are froward and rebellious; and his rule and Dominion over them is, in respect of them, *violent and compulsive*; and as a King he forceth them to doe what hee will, and compels them to serve for what use hee will, and justice requires it should bee so.

2. The second Degree of Dominion is, when a Lord hath both power and right to rule over creatures, and they have an inclination and fitnesse to serve and obey; but all these are *from a superiour Lord*, giving this power and right to the one to rule, and disposing and binding the other to serve and obey.

Dominion unlimited. This delegated Lordship and Dominion, is either unlimited, or

or limited. *Vnlimited* is that which is not confined to some creatures, but is extended over all things in heaven and in earth; and it is a power and right to make them all serve and obey him in all things, whatsoever hee will. This *unlimited* Dominion is given onely to Christ as Mediatour; who as hee is man personally united to God, and in his humane nature hath perfectly fulfilled the will of God, overcome all powers of darkneſſe, satisfied Gods justice, and redeemed the World, is *exalted to Gods right hand*, as *David* foretold, *Psalme* 110. 1. and hath *all power in Heaven and in Earth given unto him*, *Matth.* 28. 18. and hath a name given him *above all names*, even the name and title of *the Lord Christ*, so that in and at his name all knees must bow, both of things in heaven, and things in earth and things under the earth, that is all must either voluntarily as they are bound in duty, give all obedience and honour to him, and pray humbly in his name to God; or by his power bee forced and compelled to bow under him as a Iudge and yeeld to his will, *Philip.* 2. 10. 11.

Limited Dominion is not over all creatures, but onely over creatures of the inferiour World fish, fowles, and beasts; neither is it a right and power given to that Lord and Ruler to doe with the creatures what hee will, and to use them as hee listeth; but onely to make them obey and serve him so farre as the superiour Lord doth thinke them fit and convenient for his use, & for his present state & condition. This *limited Lordship* & *delegated Dominion* doth vary and alter together with the state and condition of him to whom it is given; and it is sometimes, and in some Persons greater, and in some lesser; according to their severall states and conditions, and their severall dispositions and behaviour towards the supreme Lord, to whom all power and Dominion doth absolutely belong over all creatures. This indeed is the Dominion which God in this text gave to our first, and in them to their posterity. This Dominion is limited *to fishes, fowles, beasts, creatures living on earth*, as the words of the text plainely shew. Secondly, while man continued in his innocency and integrity, as he had power & ability given, and continued to him to rule, order and dispose all those creatures aright in all things: so hee had a true right and interest in them.

And limited.

Here meant.

them given and continued by God. Thirdly, as there was *a bond of duty* laid by God on theſe creatures to obey man and to yeeld to his uptight will: ſo there was *a diſpoſition*, inclination and fitneſſe in them to obey man in all things which hee in his wiſedome thought fit: And therefore this Rule and Dominion it may bee called *dominium paternum*, a fatherly, loving and ſweet Dominion and Rule of man over them. But this Rule and Dominion being forfeited by man, and loſt by mans ſin and fall, together with his owne life and welbeing, is no more to bee challenged or uſurped by man, or by any of his poſterity, but onely ſo farre as it is *reſtored by Chriſt* who is the *heire of all things*, and the onely begotten Son, by whom the Father made all things, and by whom, as by the Lord creatour with himſelfe, hee gave this Dominion to man created in his image. Now this Dominion, Chriſt hath reſtored to men in divers and ſeverall degrees, as they differ in ſtate and condition.

Reſtored in Chriſt.

1. Firſt, to the elect and faithfull Chriſt hath purchaſed and procured, that they, as they are his members united to him, and adopted to bee children of God in him, ſhould have a right and intereſt in all things, *not onely on earth but alſo in heaven*; ſo that they may make uſe of all things ſo farre *as* they ſerve to helpe and further them in the way to heaven, and to the fruition of God; ſo much is teſtified, 1 *Cor.* 3. 21, 22. where the Apoſtle ſaith, *all things are yours: whether Paul, or Apollos, or Cephas, or the World, or life, or death, or things preſent, or things to come, all are yours, and yee are Chriſts, and Chriſt is Gods.*

Over the creatures on earth they have that Rule and Dominion given which is mentioned in my text; but with ſome difference, as may appeare in divers particulars.

Firſt, *Adam* had rule over them onely to order them, and make uſe of them for contemplation and delight.

Secondly, *Adam* had Rule and Dominion over them all in his owne Perſon; but the elect have now *a generall right* to all, but not *a ſpeciall right*, every man in his owne Perſon, to every living creature: They may make uſe of all living creatures which come within their ſight and knowledge, to contemplate on them; but they may not take into their *poſſeſſion*, nor kill, eat, and take ſpoile of any but ſuch as are wholly looſe from other men,

and

and which God by lawfull meanes gives and puts into their hands.

Thirdly, as *Adam* had power and ability to call and command all living creatures; so they had an inclination and disposition to obey him. But the elect have not that naturall power and ability, nor the creatures that inclination; because of the *vanity* and corruption, which still remaines untill the full *redemption* come, and all things bee restored, and all creatures delivered from *bondage of corruption*, and restored to the *glorious liberty of the Sons of God, Rom.* 8. 21. So much as God in his wisedome findes fit for man in this estate of grace, so much power over the creatures hee gives to him; and so much inclination and fitnesse to the creatures.

Secondly, to men unregenerate, Christ hath purchased and procured a kind of common and secondary Right and Dominion over the creatures; that is, both power and liberty to use them, so farre as they serve for the common weale and order of the World, and the benefit of the elect. Some have possession given them, and power over the creatures, that they may live, and grow, and continue in being till the time of their conversion and regeneration, when they shall have a true interest in Christ, and to all things in and through him. Some wicked men, not elect, have them lent of God; and Christ hath procured that they should have the use and possession of them, either for the good of *the elect* who live among them, or the benefit of their *elect successors* and chosen posterity which naturally shall come of them, and to whom they shall bee instruments of naturall being. So long as unregenerate men have possession of creatures either given by men, or gotten by industry, labour and other meanes which are not civilly and naturally unlawfull, so long they have Dominion over them, and power to use them joyned with *civill right*, which Gods law allowes by the procurement of Christ and for his sake. I have a little digressed, and gone beyond my bounds in speaking of this Rule and Dominion as it is restored by Christ, for that is proper to the state of grace, and not to bee handled under the creation. It is *dominium regium, regall Dominion*, or rather in part *tyrannicall* and violent, in respect of the creatures which are naturally so averse 2.

from

from it, and their native inclination is quite against it, in some measure and degree.

III. The food of man in the creation.

The third thing next in order after Dominion, is *the foode* which God allotted both to man and to other living creatures on earth in the state of innocency, expressed *Verse* 29. 30. *I have given you every herbe, bearing seed, which is upon Earth, and every tree in which is the fruit of a tree yeelding seed; to you it shall bee for meat.* 30. *And to every beast, fowle, and creature living on earth, I have given greene herbe for meat, and it was so.* Now here wee cannot understand the creating of herbes, trees, and grasse, fit for the use of man and other living things; that is rehearsed, *Verse* 25. Nor Gods bare *direction* of men and beasts to eat of these; nor a naturall *appetite* and inclination given to Man, and other creatures to affect and desire these things: but the words doe expresse thus much, that God the Creatour is the onely Lord, and all power and right is in him to dispose and give them, and the use of them; and man and beasts had no right to the *herbes, trees, fruits, and grasse*, but of the free gift of God. The נתתי, *I give, or have given*, doth fully expresse a free gift. In that hee saith, that *herbes, bearing seed, and trees yeelding fruit, shall bee to mankind for meat. and greene herbe or grasse shall bee meat to the beast, and fowles, and creeping things which live on earth*; This shewes, that man in innocency was to feed onely on such things, and as yet hee had no other meat allowed, and other living creatures did all feed on grasse. Hereby also it is manifest, that all herbes, bearing seed, and all fruits of trees were wholsome food for man, and all green grasse for all other living creatures which move on the face of the earth: Otherwise God would not have given them to man and other creatures for meat. From the words thus opened, wee may observe some profitable instructions.

Doctr. 1. God the onely absolute Lord of all.

From all the words joyntly together, which shew the *Dominion* which God gave to man, and the *food* which he allowed both to man and other creatures; Wee may learne, that God is the onely absolute and supreme Lord of all creatures, and no creature hath right to rule over others, or to meddle one with another; but, by Gods *free gift*, our meat, our drink, and whatsoever wee have in this World, God gives it freely to us; and

wee

wee have no right to any thing but from him. If mans wisedome, power, knowledge, and ability to rule the creatures, and their fitnesse and inclination to obey him, had intituled him sufficiently, and given him a true right, there had beene no need of Gods giving this Dominion; and so if his appetite to herbes and fruits, and their fitnesse to feed and delight him, and the concord betweene the appetite of living creatures, and the greene grasse had given them a true right to it, what need had there beene of this gift, and that God should say, *Behold I give to you every herbe and fruit for meat? &c.* In that therefore these two are here recorded as free gifts of God, this doctrine flowes naturally from hence. And this is aboundantly confirmed by other Scriptures, as *Gen.* 14. 19. where *Melchisedeck*, Gods high and royall Priest, in blessing *Abraham*, cals God *the possessour of Heaven and Earth*; that is, such a Lord as holds in his hand and possession by an absolute right, Heaven and Earth, and all that is in them, so that none hath any right to any thing in them, but of his free gift; And *Deut.* 10. 14. it is said, that *the Heaven, and the heaven of heavens is the Lords, the Earth also with all that therein is.* Also *Psalme* 24. 1. *the Earth is said to bee the Lords, and the fulnesse thereof; the round World and they that dwell therein*; and *Psalme* 50. 12. *the beasts of the field, yea, and the whole World is mine* saith the Lord, the same also is testified *Psalme* 89. 11. and *Iob* 41. 11. And *Iob* confesseth that all that hee had was *Gods to give and take away* at his pleasure, *Iob* 1. 21. We have also a strong argument to prove this from the quit-rent which God requires, and men are bound to pay to God, and to whom hee assignes it in testimony of their homage, and that they possesse nothing, but of his gift as tenants at will, that is, the *tythes* of the fruite of the Land, and of the Cattell, and of all increase, all are the Lords quit-rent, and were paid to God by all the faithfull, even to his Priests and Ministers who Minister before him, and have him for their *portion*, *Levit.* 27. 30. *Gen.* 14. 20. and 28. 22. and *Num.* 18. 20.

This shewes, that God may lawfully take away from wicked men, and appoint others to take from them whatsoever they have, if he be so pleased at any time; and it is no injustice, neither

have

have they cause to complaine, because they doe not acknowledge him their Lord, nor pay due rent, nor doe homage to him by honouring him with their wealth and substance. It is held to bee no wrong, but just and lawfull for earthly land-Lords to seaze into their owne hands, and take away from their tenants the houses, lands and farmes for which they wilfully refuse to pay the due rent, and wilfully deteine it; much more is it justice in God, the chiefe and absolute Lord of all the earth and the creatures therein, to cast men out of those houses and lands, and to deprive them of all their increase and revenues, for which they refuse to pay their due homage tythe and quit-rent to him, and to his Ministers and Servants, whom hee hath assigned to receive them for his use and service.

Vse 2. Secondly, this admonisheth us to *acknowledge*, that all wee have is Gods, and all our houses, lands, goods, and riches, are but his talents lent to us to bee employed, as for our owne benefit; so for his glory chiefely, and the good of his Church. Also it justly serves to incite and stirre us up to *render thanks*, praise, and due service to him for all, and to *pray* to him daily for a blessing on our meat, drinke and all necessaries, and to begge at his hand the free use of his creatures, and a true right unto them.

Vse 3. Thirdly, it serves to shew Gods great *mercy, bounty and fatherly indulgence* to us, in suffering us to have and enjoy so many blessings and good creatures, which wee have forfeited by our sinnes and doe daily forfeit by not using them aright, but abusing them, and neglecting to pay a tenth at least for our quit-rent to God; yea, and all or the most part, if hee requires it at our hands for the necessity of his Church and the maintainance of his truth. I feare, and justly suspect, that if we examine our selves, few will bee found among us not deeply guilty in this kind; as many other wayes, so especially for sacrilegious detaining of tythes and due maintenance, which God hath separated to himselfe for the upholding of his publike worship, and the preaching of his word, and continuing of a learned and faithfull laborious ministery in his Church.

Doctr. 2. Secondly, wee hence learne, that in the state of innocency man had no power over living creatures to kill, and eat them; nei-

Neither did one beast devoure another and feed on his flesh; but the food of man was onely herbes and fruits of trees; and the food of beasts and birds was the greene herbe and grasse of the field, the words of the text shew this plainely. And other Scriptures intimate so much, that in the state of innocency lyons and other ravenous beasts did live on *grasse*, and no creatures did *hurt* one another, as *Isa.* 11. 6, 7. and 65 21. where the Prophet describing the abounddance of peace which shall bee in the Church in the most flourishing and happy times of the Gospell, and setting it forth by the state of innocency saith, *that the Wolfe and the Lambe, the Leopard and the Kid, the young Lyon, Calfe and Fatling, and the Cow and the Beare shall dwell and feed, and lye downe together; and the Lyon shall eat grasse or straw like an Oxe or Bullocke, and they shall not hurt, nor destroy in all Gods holy mountaine*; that is, men shall not kill and eat up beasts, nor beasts one another. And indeed it is most manifest, that *death entered into the World by sin and mans fall, Gen.* 2. 17. and death came upon *all by mans sin, Rom.* 5. 12. and that the corruption, *vanity* and confusion, which is among the creatures, did proceed and issue from the same roote, *Rom.* 8. 20. And they had never groaned under the killing knife and slaughter, if man had not sinned and brought them into that *subjection to vanity.*

This shewes, that mans estate, wherein God created him was a most sweet and happy estate, full of joy, peace, delight and contentment; and man had no want, nor any thing which hee could dislike; but all meanes to make him thankfull to God, and joyfull before him. The meat and food of man, and of all living creatures was such as the earth brought forth in abounddance by Gods blessing without labour; they needed not to seeke it by toile and travell; it was plentifull every where, and they had variety of all things which might give them content; there was no death, not so much as of a creeping thing; no hurt, nor killing, no crying nor groaning under vexation; no coveting, snatching and ravening, every creature had enough. And yet man by Satans temptation aspired higher, and so did fall into want misery and bondage to death. His fall was of the Divell and his owne selfe, God gave no just occasion. And *Vse* 1.

therefore wee cannot now under this corruption expect any ſteadfaſt ſatisfaction and contentment in this World, now overrunne with confuſion, nor in any worldly thing. Let us abhorre our owne unſatiable deſires, and watch over our wandring luſts, and ſtrive to keepe them under, leſt they make us further ſtray from the right wayes of God, and plunge us deepe into perdition.

Vſe 2. Secondly, this ſerves to ſhew, that with Gods favour and bleſſing, and to man ſober, temperate, and of a good conſtitution, the herbes, corne, and fruits of the Earth, and trees, are a *ſatisfying nouriſhment* for this preſent life. It is not fiſh nor fleſh, nor all the dainties and forced diſhes of the World, which can ſo nouriſh and ſtrengthen a man, as herbes and fruit could have nouriſhed our firſt parents in innocency. It is not therefore by *bread* or any ſtrong meat, that any man can *live or doth live*, but by the *word* which cometh from the *mouth of God*, by that mans meat is bleſſed to him and made a refreſhing nouriſhing and living food unto him.

Doctr. 3. Thirdly, in that *all herbes, bearing ſeed, and all trees yeelding fruite*, are here ſaid to bee given by God as fit meat to nouriſh man, and all greene herbe or graſſe to other creatures; Hence wee learne, that all fruits of all trees, and all herbes bearing ſeed, were wholeſome meat for man, and all greene graſſe to beaſts in the ſtate of innocency. All poiſon and unwholeſome quality, taſte and ſmell in herbes, plants, trees, and graſſe, which hurt man, or beaſt, came into the World by ſin, and are bitter fruits of mans fall and tranſgreſſion, and of the curſe which his diſobedience brought upon the earth. For all whatſoever God made, was good in it ſelfe and evill and hurtfull to none; And if all herbes, trees, and graſſe had not beene good, wholeſome and pleaſant, God would not have given them for meat to man, or any living creature.

Vſe. The conſideration of this point is of good uſe to keepe us from *murmuring and grudging* againſt God, as if hee had created the poiſon of herbes, and unwholeſomneſſe of fruits, upon which men and other creatures ſurfeit even unto death and deſtruction. So often as wee ſee any ſuch thing happen and come to paſſe, or diſcerne any ill quality, taſte and ſmell in herbes, and unſuffi-

unsufficiency in fruits and herbes to nourish, and see living creatures killed, and their flesh eaten for necessity of mans nourishment, let it put us in minde and remembrance of our sin and fall in our first Parents, from that integrity wherein wee and all other things were created. Let us bee ashamed of our disobedience which makes the ground cursed unto us. Let the groanes of beasts slaine for us, and their bloud shed and poured out with strugling, and with cryes and sighes: Let the sowrenesse of wilde grapes, the loathsome smell and bitternesse of some herbes, and fruits, and the poison of some plants, all and every one smite us with the sight of our naturall corruption, and make us loath our sinnes, and sigh and groane under the burden of them, and labour to subdue corruptions, and put away our sinnes by repentance.

The fourth thing, which I have propounded to bee considered after the creation of man, is the place of his habitation in the state of integrity, that is described by *Moses* in the second Chapter from the seventh verse to the sixteenth.

IV. Mans habitation in the state of innocency. Gen. 2. 8.

And the Lord, God planted a garden Eastward in Eden, and there hee put the mankind which hee had formed. 9. *And out of the ground the Lord God made to grow every tree pleasant to sight and good for food, the tree of life in the midst of the garden, and the tree of knowledge of good and evill.* 10. *And a river went out of Eden to water the garden, and from thence it was parted, and became into fower heads, &c.*

In the description, as it is here laid downe by *Moses*, wee may observe two maine things.

The first, that God beforehand provided *a place of pleasant habitation*, and of exercise for mankind; and so soone as the male and female were formed, he placed them therein. This is plainely affirmed, *Verse* 8. where it is said, *God planted a garden*; and *Verse* 15. *God put man into it to dresse and keep it.*

The second is a plaine description of the place in the 8. *Verse*, and so along to the 15. *Verse.*

In the description it selfe, wee may observe divers notable things.

First, that the place of mans habitation was *most pleasant*; *a garden*, that is a plot of ground chosen out for pleasure and 1.

fruitfulneſſe, planted and beautified with all both goodly and fruitfull trees and plants.

2. Secondly, that it was *choſen and planted by God himſelfe*, and prepared and made ready for man, that ſo ſoone as they were formed, hee and the Woman might bee put into it.

3. Thirdly, that this *garden* was ſcituate in *Eden*, that is, a region and country moſt pleaſant; for in the Hebrew text the name עדן, ſignifies *pleaſure and delight*.

Eden, what.

4. Fourthly, it is ſaid to *bee Eaſtward in Eden*, and that in a two-fold reſpect: Firſt, becauſe being *in Eden* it was *Eaſtward from Canaan* the Land of the *Iſraelites*, for whom *Moſes* wrote this Hiſtory, and gave it to them, when they were come into the borders of the Land, and had taken poſſeſſion of *Baſhan* and *Gilead*. Secondly, becauſe it was planted in the *Eaſt-ſide of Eden* towards the Sun-riſing, which is commonly the moſt pleaſant place for ſcituation. That *Eden* was *Eaſtward* from *Canaan* in the land of *Meſopotamia* towards *Babylon*, it is manifeſt by this, becauſe *Euphrates* was the river which went out of *Eden*, and watered the *garden*: and *Euphrates* runs through the country of *Meſopotamia* cloſe by *Babylon*, which country when *Iacob* journed unto from *Canaan*, hee is ſaid to come into the *land of the people of the Eaſt*, *Gen.* 29. 1. That the *garden* was on the *Eaſt-ſide of Eden*; it appeares evidently by this, that the river which watered the *garden*, did run through *Eden Eaſtward* towards *Aſſyriah* and *Babylon* in one ſtreame or great river, and when it came to the *garden* it was parted and became foure ſtreames or chanels; one of which, to wit, that which runs by *Babylon* retaines the name of the maine river, and is called *Euphrates*, as appeares *Verſe* 14.

5. Fifthly, this *garden* is deſcribed by the commodities of it: Firſt, it had in it every kind of tree both *pleaſant to the ſight*; both the *goodly Cedar which* is ſaid to have beene in the *garden* of the Lord, *Ezech.* 31. 8 and alſo good for food, that is, all trees yeelding fruit. Secondly, it had in it *two ſpeciall fruit-trees*, *which* were of ſingular uſe; the tree *of life*, and the tree of *knowledge of good and evill*. Thirdly, it was watered with a river which went out of *Eden*, that is, proceeded out of the *Weſt part of Eden*, and watered it by dividing it ſelfe into *foure ſeverall*

verall ſtreames which did run through ſeverall parts of the *garden*, to moiſten the ground, and to cheriſh the roots of the trees; after which parting of the ſtreames and running through ſeverall parts of the *garden*, not by any labour or art of man, but by Gods appointment ſo ordering and diſpoſing them, they did not meet againe nor gather themſelves into one chanell; but ran apart from thence, and were parted, and became foure heads or ſtreames running in foure chanels into ſeverall parts of the country, and into ſeverall lands called by ſeverall names.

The firſt here mentioned is *Piſhon*, which takes a compaſſe to the land of *Havilah*, which is a countrie bordering upon the upper part of the *Perſian Gulfe*: it was firſt inhabited by *Havilah* the Son of *Cuſh*, and by his poſterity; it borders on that part of *Arabia* which *Iſhmaels* poſterity inhabited, which wee call *Arabia deſerta*. For wee read, *Gen.* 25. 18. that they dwelt from *Havilah to Shur*, that is, in *Arabia deſerta*; and when *Saul* was ſent to ſlay the *Amalekites*, hee ſmote them from *Havilah as thou goeſt to Shur*, 1 *Sam.* 15. 7. that is, along the coaſts of the *Iſhmaelites*. In this land of *Havilah*, the text ſaith there is *good gold, and Bdelium*, that is, a tree which yeelds a whitiſh gum, and alſo there is *Onyx-ſtone*. The rivers in it. 1.

The ſecond river, in *Moſes* dayes, was called *Gihon*; and it takes a compaſſe toward the land of *Cuſh*, that is, not *Ethiopia* which is alſo called *Cuſh*, but that part of *Arabia* which borders upon *Chaldæa*. For all *Arabia* and *Ethiopia* are in Hebrew called by the name of *Cuſh*, becauſe all theſe lands were inhabited at the firſt by *Seba*, *Sabtah*, *Raamah*, *Sabtecha*, *Sheba*, and *Dedan*, which were the Sons of *Cuſh*, as appeares, *Gen.* 10. 7. And that part of *Arabia* which the *Midianites* inhabited, is called *Cuſh*; For *Moſes* his wife, being a *Midianitiſh-woman* as wee read, *Exod.* 2. is called a *woman of Cuſh*, *Num.* 12. that is of *Arabia*, not of *Ethiopia* as our tranſlaters doe render the word. 2. כושית אשה.

Third river is called *Hiddekell*, & it is the ſtreame which goeth Eaſtward towards *Aſſyriah*, and runs into the great river *Tigris*, which parts *Aſſyriah* from *Meſopotamia*. 3.

And the fourth river is that which retaines the name of 4.

the maine river *Euphrates*, which in Hebrew is called *Perah*; becauſe it makes the land *watered* by it fruitfull above others. This is the deſcription of mans habitation in the ſtate of innocency as it is here laid downe, and expounded by the helpe of other Scriptures, and not according to the vaine conceipts of men which have no certainty nor truth in them.

Before I come to obſerve from hence any ſpeciall point of inſtruction, I hold it neceſſary, Firſt, to ſhew the variety and multiplicity of vaine, uncertaine, and erroneous opinions of divers ancient Fathers and other later Writers concerning this garden, and the particulars thereof before mentioned; all which are by certaine ground laid downe in this expoſition, and by cleare evidence of Scripture and ſtrong reaſons eaſily confuted.

Opinion 1. Firſt, Saint *Hierome*, being miſled by the tranſlation of *Aquila*, which runs thus, *God had planted a garden from the beginning*, doth hereupon conclude, that Paradiſe was planted before the Heaven and Earth were created: which Opinion is moſt ridiculous, and contrary to common ſenſe and reaſon: For where there are trees growing out of the ground, and rivers and ſtreames watering them, there muſt needs bee ground and earth. It was impoſſible for trees to bee planted and to grow out of the ground before any earth was created. Wee here may ſee, how wiſe men may ſometimes build caſtles in the aire, and that the moſt learned of the ancients have their errours; and hee who was counted the moſt learned of all the Fathers in the Hebrew tongue, doth here miſerably miſtake the Hebrew phraſe: For though the Hebrew word מִקֶּדֶם *Mikedem*, which is here tranſlated *Eaſtward*, or on the *Eaſt-ſide*, when it is ſpoken of God or of Chriſt, doth ſignifie in the Prophets *from everlaſting, or from eternity*, as *Mich.* 5. 12. *Hab.* 1. 12. and *Pſalme* 74. 12. And when other things are ſaid to bee *Mikedem*, the word ſignifies either *from old time, or from the dayes of old*, as *Pſalme* 77. 6. and 143. 5. where *David* ſaith, *I will remember the dayes of old*; and *Nehem.* 12. 46. *from the dayes of old, even from David and Aſaph they were chiefe of ſingers:* Yet ſometimes it ſignifies *Eaſtward*, or on the *Eaſt-ſide*, or *from the Eaſt*, as appeares moſt plainely, *Gen.* 3. 24. where it is uſed to ſignifie the

Comment. in Geneſ. cap. 2.

the *East-side of the garden* where God placed the *Cherubins*; and *Gen.* 12. 8. where it is said, that *Abraham* came to a mountaine which was *Eastward of Bethel, and had Ai on the East-side*, and so undoubtedly it is used in this text for *Eastward*, as our translators truely render it.

Origen and *Philo Iudæus lib. de mund. opific.* did conceive Paradise to bee no earthly or bodily place, but to bee *spiritually understood*, which opinion *Epiphanius* proves to bee against reason: because trees growing out of the ground, and rivers, shew that it was a garden planted on the earth, and *earthly* not spirituall. *Opinion 2.*

Some have held, that the *whole World* was Paradise, and that this garden did extend it selfe over all the earth, which then was wholly a place of pleasure and delight; which is also very absurd, for then *Adam* had beene *cast out of the whole earth* when God cast him out of the garden, and the land of *Cush*, and of *Havilah*, and *Assyria*, towards which the rivers did run after they were gone out of the garden, had beene out of the World. Besides, wee read in the Scriptures, that *Eden*, in which the garden was planted, was a speciall country in *Mesopotamia*, neare *Haran* and *Gozan*, and the people thereof did trade with *Tirus*, 2 *King.* 19. 12. and *Ezech.* 27. 23. *Opinion 3.*

Ephrem held it to bee *a remote place beyond the vast Ocean Sea*, and unknowne to us. *Opinion 4.*

Damascene in his book 2 *de fide, chap.* 14. held it to bee *a place higher then all the earth.* *Opinion 5.*

Beda and *Rupertus* held it to bee *a place next unto heaven*, reaching up to the Sphære of the Moone. *Opinion 6.*

Alexander Hales and *Tostatus* thought it to bee *a place in the aire* farre below the Moone. *Opinion 7.*

Others who held it to bee a speciall place in the earth doe much vary and differ among themselves. *Luther* conceived, that it contained in it all *Mesopotamia, Syria, and Egypt.* *Opinion 8.*

Others thought, that it comprehended all *Asia and Africa.* *Opinion 9.*

Others, that it was that part of *Syria*, which is called the *region of Damascus*, because there was the Kings forrest of goodly Cedars, which is called *Paradise, Nehem.* 2. 8. and there is a *Opinion 10.*

towne called by the name of *Eden* and *Paradise*, which is mentioned as some thinke, *Amos* 1. 5.

Opinion 11. The Opinion of *Bonaventure* is, that the place of it is *under the Æquinoctiall.*

Opinion 12. *Bellarmine* in his booke *de gratia primi hominis, chap.* 10. confesseth, that it must needs bee an earthly and bodily place planted with trees; but farre *remote from knowledge of men*, and that no man can define where it is; that it was not destroyed in the generall deluge and flood of *Noah*, but remaines to this day; And that *Enoch and Eliah were translated* thither, and there are kept to fight with *Antichrist* in the end of the World. This Opinion is contrary to truth, and contradicts it selfe. First, the Scriptures testifie, that *Eliah* was not translated into an unknowne place on earth, but *went up to heaven in a firie chariot.* Secondly, that the waters of *Noah's* flood did prevaile 15. *cubits above the highest mountaines.* And therefore if Paradise was an earthly place, as *Bellarmine* holds, it must needs bee destroyed in the generall deluge, *Gen.* 7. 20. Yea, if Paradise had beene preserved safe from the flood, it had beene needlesse and vaine labour for *Noah* to build such an huge arke. God might have saved him and all the creatures with him in the garden of Paradise. Thirdly, *Moses* doth here plainely define where this garden was, and whosoever with understanding reads this History, may easily define where it was. But where it is now, none can define; for it is destroyed, and onely the place of it remaines still.

But, not to trouble my discourse with particular confutations of these severall opinions; the very text it selfe, and that exposition which I have made of it by the helpe of other Scriptures, doth as it were with one blast blow them all away like chaffe, and with one stroke dash them all in pieces. For this text tels us, that this garden was planted *in the earth*; and God made the *trees* in it to grow *out of the ground*; that the speciall place of the earth, in which God planted it was *Eden*, that is, a place in *Mesopotamia* and *Babylonia*, knowne by that name, and mentioned by *Rabshekeh* among the countries which the *Assyrian* Kings had *conquered*, scituate betweene *Judea* and *Assyria*, and neare unto *Assyriah*, 2 *King.* 19. 12. and

by

by *Ezekiel*, *cap.* 27. 23. mentioned among the *countries and cities*, which from *Meſopotamia* did trade with *Tyrus*. The text alſo tels us, that it was in *Eden Eaſtward*, or on the *Eaſt-ſide*, watered with a river which came out of *Eden* from the other part thereof; which river having divided it ſelfe into foure ſtreames, that it might run through ſeverall parts of the garden and water it, did no more meet in one, but *from thence*, that is, from the garden was parted, and became foure ſpeciall rivers, taking their courſe and compaſſe towards ſeverall lands; to wit, *Piſhon* to the land of *Havilah*, *Gihon* to the land of *Cuſh*, *Hiddekel*, to the land of *Aſſyriah*, and *Euphrates* through *Babylonia* and *Chaldæa:* all which are to Iewes and naturall *Iſraelites* (who ever ſince the captivity of *Iſrael* to *Aſſyriah*, and of *Iuda* to *Babylon* doe live a diſperſed and ſcattered people in thoſe countries) knowne by thoſe old names to theſe dayes, as appeares in the Itinerarie of *Benjamin Tudalenſis* the Iew, and divers other hiſtories. Now theſe things being plainely laid downe in the text, explained by other Scriptures; the places and rivers being often mentioned in hiſtories, and knowne to the Iewes who dwell in thoſe parts untill this day; there is now no leaſt colour or ſhow of reaſon left for the divers opinions before rehearſed; they all appeare to be vaine & erroneous; the manifeſt truth of this text overthrowes them all at once. And now from hence wee may learne a profitable point of inſtruction, *viz.*

Doctrine. Beſt mens opinion is uncertaine.

That nothing is more vaine and uncertaine then the opinion of witty and learned Men, both ancient Fathers and later Writers and Schoolemen, while they follow their owne reaſon, & their owne witty conceipts without warrant from the Word of God. There is no ſure or certaine ground which a man may ſafely reſt upon for the right underſtanding of the Scriptures, but onely the word of God it ſelfe, either ſpeaking plainely in the very text it ſelfe, or by other places and teſtimonies which are more full and plaine, compared with the obſcurer texts. By this meanes onely the Spirit of God doth enlighten our hearts and underſtanding to know infallibly the true ſenſe and meaning of them. Beſides, many other proofes which ſerve to confirme this, which I omit as not neceſſary at this preſent; wee

have

have a firme argument from our Saviours owne words, *Iohn 16. ver.* 13, 14. where hee saith, that now under the Gospell *the Spirit speakes not of himselfe* (by simple and immediate inspiration without any word, as in the Prophets of old) *but whatsoever hee shall heare, that shall hee speake, and hee shall take of mine and shall shew it unto you*; that is, hee shall inspire and enlighten men, onely by my word which I have spoken with mine owne mouth, and by the Prophets and holy Men of God who have preached and written. Also our Saviour and his Apostles, by their constant practise did shew, that the sure ground of expounding and understanding the Scriptures in any obscure places, is the plainer text and word of Scripture in other places. For they proved the truth which they preached and wrote in the Gospell by the *Scriptures of the Law and the Prophets.*

Vse. Wherefore let us not build upon the wisedome of men, nor upon the smooth words of mans reason; but on the word of God proved by it selfe, and made plaine one place by another; Let us hearken to such preachers, and follow them as the surest guides, who make the Scriptures by themselves plaine and manifest to our understanding. As for them who can give no better reason for doctrines of faith, but testimonies of Fathers and Schoolemen, nor follow any surer guide for expounding of Scripture but expositions of Fathers framed by their owne conceipts, not proved by plaine texts; let us not build too much upon them. And, above all, Let us hate and abhorre the pestilent Doctrine of the Romish Doctors, and all the Popish faction, who make the Canons of Councels, the opinions of Fathers, and the Popes determination, the onely sure grounds whereon men ought to build their understanding of the Scriptures and their beliefe of the word of God.

Of the tree of life, and the tree of knowledge of good and evill.

Another, and a second thing which comes here to bee more fully opened over and besides the diversity of opinions, is the *tree of life, and the tree of knowledge of good and evill*, which are said to bee *in the midst of the garden.* These two trees are herein the history marked out and distinguished from the rest of the trees, as being set apart by God for another use more then meere naturall. Concerning these trees, there are divers and severall opinions of ancient and moderne Divines.

First,

First, concerning *the tree of life*, Some thinke it had a natu- Why the tree of life.
rall power and vertue in it to make mans body lively, and to
keepe it from all weakneſſe, decay and mortality, till hee ſhould 1.
bee removed to heaven: this is the opinion of *Scotus* and *Aquinas*, with others.

Some thinke, it had power and vertue in it to make man im- 2.
mortall, and to preſerve him from death for ever, as *Toſtatus*: and that, if a man had once eaten of it, hee would not have dyed, but ſhould have enjoyed ſuch immortality, as wee have by Chriſt after the laſt reſurrection.

Bonaventures opinion is, that it had ſuch vertue and power 3.
in it not naturall, but ſupernaturall. But theſe opinions are meere humane conceipts contrary to reaſon. For firſt, the fruit of a tree, which is pulled off, eaten, digeſted, and ſo changed from that which it was in a bodily nutriment by the operation of mans fleſhly ſtomack, cannot in any reaſon bee conceived to have naturall power in it to give that to man which it ſelfe had not, to wit, immortality & immutability. It is a true rule, that *no naturall thing can worke beyond the naturall ſtrength of it*, neither can it give to another that which it ſelfe hath not at all; and this tree had no immortality, for it was deſtroyed with the garden in which God planted it. Secondly, ſupernaturall power and vertue to give life is the proper vertue and power of Chriſt and of his Spirit which works in men, and derives life from Chriſt to them: but there was no ſuch communion of the Spirit, nor any ſuch operation of the Spirit in any earthly creature before Chriſt was promiſed; ſuch aſſiſtance and operation of the Spirit is proper to the elect of mankind, and came onely into the World by Chriſt, as the Scriptures teſtifie.

There are divers learned men of better judgement, and they 4.
hold that this *tree of life is* ſo called, not for any vertue in it, either naturall or ſupernaturall; but becauſe it was given of God a Sacrament and ſeale of life to man, and man was to eate of it, not for bodily food onely, but that by eating of it hee might bee, as by a pledge from God, aſſured that he ſhould by God bee upheld in life; and alſo might bee admoniſhed, that his life is upheld not by any power in himſelfe, but by covenant from God confirmed by this ſeale.

But

Of what life. But these differ among themselves, concerning *the life* whereof it was a seale and pledge.

1. Some thinke, it was a seale of that *present life* which *Adam* had, which in it selfe was mutable.

2. Some thinke, it was a seale of *a better life*, even of immortality and life immutable, which *Adam* should have obtained by continuing in obedience for a certaine time.

3. Others thinke, that it was a *Sacrament*, that is, an holy signe and seale *of Christ* who is our *life*, and of that spirituall *life* which wee have in him: thus *Junius*, and others of our late Writers.

Now, to declare in few words what I conceive to bee the truth: First, I cannot conceive, that there were any Sacraments given to man before the promise of Christ, and the revealing of Gods purpose and counsell in him: For a Sacrament is an outward element or visible thing consecrated by God, to signifie and seale *heavenly and supernaturall things*, and grace spirituall and invisible: But heavenly and supernaturall things, which belong to eternall *life* in Christ, and spirituall grace, were not revealed to man in the state of innocency, before the promise of Christ, which was made upon mans fall; Therefore there was then no use of any holy signe, or pledge of supernaturall grace, or of any thing which wee obtaine from above in, and by Christ. *The tree of life* could not bee any Sacrament, signe or symbole of Christ, or supernaturall *life* in him. All that I can conceive or affirme with any warrant from the Scriptures is this, that *the tree of life* had greater and more excellent naturall vertue and strength in it then other trees, and the fruit thereof was *more sweet, lively and nourishing*; and by this meanes it was more fit then other trees to bee not onely a signe, symbole, and pledge to man, whereby hee was to bee admonished that his life was to bee upheld by his obedience to God, and dependance upon him; and also to bee assured and confirmed, that God would uphold him in life: but also a seale of the covenant of works, whereby hee was to bee setled in that state of life, wherein hee was created. I confesse, that the *wisedome of God* (that is Christ as hee is *made unto us of God wisedome*) is called *a tree of life to such as lay hold on him*, *Prov.* 3. 18. and *the fruite*

of

of the righteous, (that is eternall life, and all saving blessings, which are the fruite which the righteous, justified and sanctified in Christ, doe enjoy) is called also *the tree of life*, *Prov.* 11. 30. *Revel.* 2. 7. and *a wholesome tongue*, that is, the healing and saving word of the Gospell, and other powerfull meanes of salvation are called *a tree of life*, *Prov.* 15. 4. and *Revel.* 22. 2, 14. But all this is by way of allusion, and tends to teach us; not that the tree of life in Paradise was a Sacrament of Christ, and of saving grace and eternall life in him; but, that as that tree was a pledge and meanes to confirme man in his naturall life: so Christ and his graces, and his holy and healing word, are the pledges and meanes of heavenly and supernaturall life. And this is all that I can learne out of the Scriptures, concerning this tree of life.

How of the knowledge of good and evill.

The other speciall tree is called the tree of knowledge of good and evill; which I conceive to bee so called, not because it did beget reason and understanding in man, or did sharpen his wit by any vertue or power in it, as *Iosephus and divers Hebrewes* imagined; for then it had beene good for man to eat of it, and hee should have gained thereby: Nor because Satan by the lying Serpent perswaded the woman that being eaten of, it would *make them as God, in knowing good and evill*; for it was so called of God before, when hee forbad them to eat of it: But the true reason why it is so called is, because God having forbidden man to eat of it, man could not eat of it but by disobeying God and transgressing his commandement, and so bring sin, and the *bitter knowledge*, and the *wofull experience* and sense of evill upon himselfe, which taste and knowledge of evill makes the sweetnesse of good better relished, and the profit thereof better knowne and acknowledged. Againe, because the eating of this tree was mans sin and fall; and gave occasion to God to promise Christ; and to the Son of God to undertake as mans surety to make satisfaction for him, and to redeeme him; and out of his evill to raise up a new kind of good, greater and better then that which man knew before, even to bring him to the knowledge of spiritual & supernatural good: In this respect, God might well call it *the tree of knowledge of good and evill*, upon his owne foreknowledge of that event, which hee in himselfe purposed;

posed to bring about upon that occasion.

As for searching and inquiring what kind of tree it was; whether *a vine*, as some held; or *a figge tree*, as *Theodoret* thought; or an *aple tree*, as others; I hold it vaine curiosity, because the text cals it by another name, by which none of those trees were ever called. Certainly the fruite of it in it selfe was naturally good, and had no evill quality in it, which could corrupt or staine mans nature, or infuse malice into him; as I shall hereafter shew, when I come to Gods commandement by which hee forbad man to eat of it.

And thus much for the opening and expounding of this part of the history, concerning Paradise, the place of mans habitation in the state of innocency. The doctrines which hence arise, I will but as it were point at and name unto you.

Doctr. 1. Gods great bounty to man.

First, wee here are taught, that Gods bounty to man, in the creation was great and wonderfull, in that hee made him not onely a reasonable creature endowed with wisedome, knowledge, and ability, to choose out and make an habitation for himselfe above all other living creatures on earth: but also did provide and prepare for him before hand, and did plant for him a garden to his hand, a place of singular pleasure and delight, stored with all delicacy for his dwelling and habitation. Wee count it a great bounty, that God gives us large places wherein to dwell, and gives us wisedome and art to build Houses and Cities; and materialls necessary for building. And if God blesse us with Sheepe, Oxen, and other profitable cattell, wee rejoyce to build stals, and folds, and enclosures for them; and Houses and Cities for our selves, and acknowledge our selves bound to bee thankfull. But God in the creation was so kind to man, that though hee left other living creatures to the wide World, yet hee provided *a Paradise of pleasure* for man to dwell in, and to delight himselfe; so that this point is manifest.

Vse. Whence wee may gather steadfast hope, and comfortable perswasion, that seeing God was of himselfe so kind to man, being then but a meere naturall creature, as to prepare for him so pleasant an habitation; now when wee are made *spirituall*, and by one Spirit *united to him in Christ*, and made Sons by regene-

generation and adoption, he will much more provide an excellent habitation for us, even *an heavenly*, which shal so farre exceed the earthly Paradise, as the state of a Son exceeds the state of a servant, and spirituall exceeds naturall.

Secondly, here wee see, how unnaturall and monstrous mans ingratitude was, and is declared to bee, in that hee would bee drawne by the subtility of the Divell, perswading him by the Woman, and the Woman by the Serpent, to yeeld upon any promise or hope of an higher estate, to transgresse any commandement of God, and disobey his word and revealed will, who had so highly magnified his kindnesse, and made his singular care and providence for him most cleare and manifest. But most of all may wee all bee ashamed and confounded for this, that our first Parents, and wee in them, would beleeve Satans lyes in the mouth of a Serpent, and would give more credit to them, then to the word of the Lord our Creatour; as if all his goodnesse and bounty were nothing in our eyes, which hee shewed in our creation, and in providing so pleasant and well furnished an habitation for us. *Vse 2.*

Secondly, Gods putting of *Adam*, into the garden that hee might dresse it and keep it, doth teach us, That man in the creation was made, and is by pure nature, most averse and abhorring from idlenesse; and his true content and pleasure in this World is to bee in exercise of his wit, reason, and bodily activity. The earth before mans fall was all fruitfull, and brought forth for mans use all necessary and delightfull things without art, toile or labour; so that man might have spent all his time in contemplating upon his creation, and all things created: but yet God would not, that man should live, neither did hee see or thinke fit for man to live idle, and therefore put him *to dresse and keep the garden*, in which hee had occasion to exercise his minde and body without toile or labour, onely for pleasure and contentment. And therefore this doctrine is naturally gathered from hence, and all those Scriptures confirme it, which condemne *sloth and idlenesse*, and send *the sluggard*, as a creature degenerate from his kind, to learne *of the Ant* and meanest creatures, as *Prov. 6. 6.* And tell us, that idlenesse and slothfulnesse *bring hunger, and want, and ruine, and decay to the houses.* *Doctr. 2.* No idlenesse allowed.

houſes of the idle and ſluggiſh, *Prov.* 19. 15. *Eccleſ.* 10. 18. *and aboundance of idleneſſe* was the roote of all the evils, which came upon *Sodom*, *Ezech.* 16. 49. *But the diligent hand maketh rich, and brings plenty of all bleſſings*, *Prov.* 10. 4. and brings men to *promotion*, rule and honour, *Prov.* 12. 24. and makes their *ſubſtance precious*, *Verſe* 27. and their *ſoules fat*, *Prov.* 13. 4. and cauſeth even women to *bee praiſed in the gates*, *Prov.* 31. And that man is by nature, active and cannot brooke idleneſſe, it appeares plainely by the ſtirring nature of children, who are never quiet nor content, unleſſe they bee buſied one way or other; and by the reſtleſſeneſſe which is in wicked men, who *deviſe miſchiefe on their beds*, and have *working heads*, and cannot *ceaſe from doing ſomething*, rather evill exerciſes then bee idle.

Vſe. Detest it therefore.

Now this being a manifeſt truth, may juſtly provoke and ſtirre us up to loath and abhorre idleneſſe, ſloth, and lazineſſe, as ſpeciall marks and igominious brands of naughty perſons, miſerably degenerated from humane nature, and from the frame and diſpoſition, wherein they were at the firſt created by God. It was not good for *Adam* in innocency to live idly, and without exerciſe, but hee muſt bee buſied as in mind by contemplation on Gods works; ſo in body by *ruling* the creatures, *dreſſing and keeping the garden*, when aboundance of all things flowed to him without toile or labour; much more will it be hurtfull dangerous and pernicious to us, who are a people corrupted, and in our whole frame out of order, perverſe, and froward. If wee give way to ſloth and idleneſſe, for if wee labour not, wee cannot have what to eat: but poverty will come upon us, *like an armed man*; If wee bee idle and negligent in honeſt and good labour, our perverſe, rebellious and reſtleſſe nature will lead us into evill exerciſes and wicked works. As ſtanding lakes of water grow corrupt, ſtinking and unwholeſome; and ground not laboured, ſtirred up and tilled, will bring forth corrupt, ſtinking weeds, bryars, thornes, and thiſtles: So our corrupt, nature if it bee not exerciſed and buſied about vertuous actions, and profitable labours, will grow more corrupt, noyſome and filthy; and will carry us away into frowardneſſe, vanity and ſinfull practiſes, which will make us loathſome to God

God and men, and will speedily plunge us into misery and eternall perdition.

Thirdly, wee here see and are plainely taught, that man in innocency had aboundance of all good things, needfull for profit, pleasure, and full contentment; and wanted nothing which could bee required for earthly happinesse, to make him blessed in this World, and fully content with his estate and condition. *Doctr.* 3. A contentfull estate in innocency.

First, his reason and understanding could not conceive, neither did hee know any good, which hee wanted and did not possesse, whereof hee was by nature capable: all wordly goods hee had at will; and of heavenly and spirituall good which was supernaturall, hee had no knowledge nor understanding. 1.

Secondly, hee had all provocations to move him to serve God, and all bonds to tye, and knit his heart in love to God, and to make him wholly obedient to God, and dutifull and serviceable to him in his whole heart and soule, body, mind, and strength. Hee had *food* at will, most sweet, wholesome and delicate, in all variety and aboundance, without any care toile or labour; the *Earth brought it forth* of her owne accord; the wholesome and pure *aire* did cherish it, and the *Sun and Heavens* by their warme influence did ripen, perfect, and prepare it to his hand. Hee had a most pleasant *dwelling*, a garden beautified with all *earthly ornaments*, and *a Paradise* of pleasure and delight. Hee was *high in honour, dignity and promotion* above all living creatures both by Sea and Land, and had rule and *Dominion* over them all. His *exercise* was without toile, labour or paine, sweet and pleasant. Hee had for the *exercise* of his minde all *Gods works*, the *contemplation* whereof might fill his soule with delight and joy in God his Creatour; and for the *exercise* of his bodily strength and activity, hee had the *dressing* and *keeping* of the garden which was a work of pleasure and delight, not of paines and labour, for it needed no digging, planting, culture or tillage: his businesse also was without care and feare; for there were *no theeves* to annoy him, *no evill beasts* to hurt and spoile his garden, and to trouble & waste his habitation; so that without further proofe, this Doctrine is most cleare in, and from the text. 2.

Vse. God no way the cause of mans sin.

The consideration whereof is of excellent use to confirme us in this assurance, perswasion and beliefe, that God in no respect any cause or Author of mans sin and fall, neither did give him the least occasion of discontent with his present estate, that by seeking to soare up higher, hee should catch a fearefull downefall into sin, and bring himselfe in bondage to death, Hell, and the Divell. For wee see, God gave him all occasions and aboundance of blessings as strong provocations to provoke him to love his heavenly Majesty, and as firme bands to bind, and tye him to obedience. It was the Divell who first breathed pride into man, to aspire and soare above his estate, and suggested into his heart evill surmises and thoughts of God, that God did seeke to keepe him from a better estate by restraining him from the *tree of knowledge*, which by eating of the fruit thereof hee might obtaine, and become *like to God*. Wherefore let no man charge God with giving the least occasion of discontent to man to provoke him to sin; but let us bee humbled with the sight of our owne mutability, frailty and vanity, who in our first Parents and best estate were so fragile and mutable, and much more now, being corrupted and made subject to vanity, and slaves of corruption.

Chap. XV.

Of the image of God on man in innocency. Sundry opinions of it. What the word signifieth: Zelem *and* Demuth. *Image of God naturall, and supernaturall. Differences betweene the image of the first and second Adam. Images essentiall, and accidentall. Particulars of Gods image on Adam: in soule and body. Vses of all.*

Gen. 1, 26. *And God said, Let us make man in our image after our likenesse. Verse 27. So God created man in his owne image, in the image of God created hee him; Male and female created hee them.*

The *generall* Doctrine of the creation of our first Parents *is* the

the image of God, I have heretofore laid open out of these words. It now remaines, that I proceed to the Doctrine and Description of that image of God in the *speciall and particular points thereof*; which I reserved to the last place, because it is the maine thing which discovers to us the excellent state of man in innocency. As for the blessing of *fruitefulnesse* for the increase of mankind, and mans *Dominion* over the creatures, plenty and variety of *bodily food*, and a pleasant *habitation*, the earthly Paradise, they are but *externa bona*, outward benefits: but the image of God containes in it *internall blessings* of the soule, & of the whole man, as well as externall & outward benefits; & therefore I have first dispatched them, & now come to that image of God, in which did consist the highest pitch of mans *naturall perfection* & felicity.

In the handling of this point, if I should rehearse the severall opinions of the ancients; how they make a difference betweene the *image* & *likenesse* of God; how some make the image of God to be onely in *the soule*; some in the *whole man*; some hold the reasonable soule, as it is endowed with *understanding, will and memory*, to be the *image, and holinesse and righteousnesse* to be the *likenesse* of God; others hold that Gods image consists in mans *Dominion*, & Lordship over the creatures; others, that Gods image consists in mans *immortality*; others in this, that man is *a spirituall substance* in respect of his soule, others that the image of God, after which God formed man, is *God the Son* as hee is the *image and character of the Fathers Person*, and the *similitude* is the *holy Ghost*; others that the image of God is the *humane nature*, which the Son was ordained to assume, and did in fulnesse of time take upon him: If I should rehearse all these, and lay them open, and confute so much in them as in unsound, I should spend time and weary my selfe to small purpose. Likewise, it would take up exercises of many houres, if I should rehearse the divers opinions, questions, and disputations of the *Schoolemen*; all which would trouble mens braines, and leave them in a maze or labyrinth, uncertaine what to hold or beleeve; as also the many disputations, absurdities, and contradictions of the *Iesuits*, by which they contradict one another; and some of them *themselves*, in many things which they teach and affirme concerning the image of God. As for the grosse opinions of old *Hereticks*,

Opinions of the image and likenesse of God.

as of the *Manichæans*, who utterly *denyed* the image of God in man; and of the *Audians* and *Anthropomorphites*, who held that the *outward forme* and sharpe of mans body was Gods image; and of the *Pelagians* who held, that the image of God, in which man was created, was no other but that in which every man is *now borne*; they are not worthy to bee named, it were losse of time to confute them, and to discover the absurdities of them.

The maine ground which I will wholly build upon, shall bee the word of God, written in the sacred Scriptures; and what I find in the Fathers and best moderne Writers agreeable to the Scriptures, that I will commend unto you; and where I find them differing from Gods word, I will be bold to professe open dissent, and shew my dislike; that none may bee mislead by them, or by any who build upon humane authority.

But that wee may understand this point plainely and fully; I will first of all sift the words of the text, and shew what is *the image and likenesse of God*, and how wee are understand the phrase of *making man in his owne image, and after his likenesse*. And secondly, I will shew the particulars wherein man was made like unto God, and what is that *image* in which hee was made.

What the word image signifies.

First, the *image* of a person or thing is that which, though it differs in nature and substance, yet is formed by that person and according to that thing, and in all things made like unto that whereof it is the image; in so much that hee who knoweth the person or thing it selfe, when hee seeth the image, can discerne, that it is the image of such a thing or person, and that it is very like him; and by seeing the true image; hee knowes and discernes what a one the person or thing is, whereof it is the image: this is the first & the most proper sense of the word *image*; and thus it is used where *statues* of gold, silver, wood, stone, or other metall, made in the shape of a man to represent him, or in some other shape to represent a feined God, are called *images*, as *Num.* 33. 52. where God commands the Israelites to destroy the *Idols of the Canaanites*, and cals them *molten images*; and 2 *King.* 11. 19. the *Idols or statues* made to represent *Baal*.

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the God of the *Zidonians*, are called *the images of Baal*. And man being made a fit creature to represent God, and to shew his glory, is in this sense called *the image and glory of God*, 1 *Cor.* 11. 7.

Secondly, the word צלם, *Zelem*, *image*, is used καταχρηστικῶς, that is, abusively, to signifie a vaine shadow or bare forme and shape of *a thing without a substance*; such as is the shadow of a man or other creature; or a shape formed in the fansie, having no being but in mans imagination, as *Psalme* 39. 6. where every man is said, *to walke in a vaine shadow*, the word is צלם, *Zelem*, *image*, and *Psalme* 37. 20. the vaine fansie and dreame of the wicked, that is, the *vaine felicity*, which they *frame to themselves*, is called by the same name *Zelem*, *image*. 2. *Zelem.*

Here in this text the word is used in the first sense, for such a thing, or such a creature as differing in nature and substance from God, yet in that nature and substance is so like unto God, and doth shew forth the glory, wisedome, power and other attributes of God; that they may bee seene and represented in some good measure in the things, and by the things which are proper to that creature.

And an *image* according to this sense hath in it two things to bee considered, to wit the *matter* and the *forme*. Two things in an image.

The *matter* is the nature and substance of the creature, differing from the substance of the thing, whereof that creature is the image, and yet a very fit subject to receive such a forme, and such qualities as may make it very like the thing whereof it is the image; as for example gold, silver, wood, and stone, differ in nature and substance from man; and yet they are fit to receive the whole outward shape of a mans body, and to bee like unto it in all parts. If things bee both of one kind and nature, though the similitude bee never so great, yet the one is not called the image of the other, except it bee made *by, and according to it:* as for example, One egge is not the image of another, nor one apple, nut, or figge anothers image; nor water, nor wine of the same kind in severall cups, though they bee very like, because they are both of one nature and of the same kinde, and one is not made and formed by another. 1.

Secondly, the *forme* of the image is the *likenesse and similitude*, 2.

which is in all the parts & properties of a thing, by meanes whereof it resembles that whereof it is the image, & is like unto it, & so becomes the image of it; as for example, the forme, & shape, & resemblance, which is in the image of gold, silver, or stone, by which it resembleth and expresseth all parts of a mans body, and the colour of it, by which it resembles a mans haire, face, hands, and cloathes, that is the likenesse by which it becomes the image of a man, even of this or that particular man, and is knowne and discerned to bee his image, and in it his *shape* is plainely seene. Both these are here to bee understood in this word *image*, and Gods image containes in it both the *similitude* or resemblance, by which man is said to bee *like unto God* in all his naturall properties, gifts, and endowments; and also his *nature, and substance*, which though it differs from Gods nature and substance: Yet is a fit subject of such properties, gifts, and endowments, which resemble Gods attributes and properties.

Demuth. 1. Secondly, the Hebrew word דְּמוּת *Demuth*, which is here translated *likenesse*, is used in a twofold sense: First, it signifies the similitude and likenesse, by which one thing resembles another in *all the speciall properties of it*; thus it is used *Psalme* 58. 4. where the poison, rancour, and malice of the wicked is said to have the *likenesse of the poison of aspes*; and *Ezech.* 1. 10. the *likenesse of the faces* of the foure living creatures, in *Ezechiels* vision is said to bee *like the face of a man*, and of *a Lyon*, and of an *Oxe*, and of an *Eagle*; and *Dan.* 10. 16. one is said to touch *Daniel*, who had the *likenesse of the Sons of men*. 2. Secondly, it signifieth the same that the word *Image* doth, that is a thing which is made like to another, and is the very *patterne* which resembleth it in all parts, and properties, as 2 *King.* 16. 10. where the *patterne* of the Altar of *Damascus* which *Ahaz* sent to *Vriah* the Priest, is called *the image of it*. And 2 *Chron.* 4. 3. the images of Oxen which *Solomon* made under the *brasen Sea*, are called דְּמוּת *Demuth*, the *likenesse* of Oxen, and *Isa.* 40. 18. an image made to represent God, according to that conceipt of him, which men frame in their mindes, is thus called.

Here in this text the word is used in the *latter sense*, and signifies the same, that the word image doth in effect, but in a divers order and manner. For the word צֶלֶם *Image*, signifies

fies first a *creature*, and then the *likenesse* by which that creature so resembles God the Creatour, in all the speciall properties of it, that it becomes his image. And the word דְּמוּת, *likenesse*, signifies first the *similitude*, and then the *creature*; that is, such a similitude and resemblance of God stamped upon the nature and being of a creature, as makes it the very image of God, and so these two words, *Zelem*, *Image*, and *Demuth*, *Likenesse*, are (as the best learned and most judicious expositors of this text doe affirme) the one the exposition of the other; The word *Image* sheweth, that the creature barely considered is not Gods *image*; but by the *naturall properties*, and *gifts* by which it resembles God. And the word *likenesse* sheweth, that the *similitude* alone is not the image, but as it subsists in a *fit subject*, and flowes from the *nature and properties*, which God gave it in the creation.

Vpon these grounds wee may easily understand, that the phrase of *creating man in Gods owne image and likenesse*, signifies Gods creating man of such a nature, and endowed with such naturall properties, gifts, and endowments; that hee doth in them all resemble himselfe, and is his lively image very like to him; shewing forth his divine properties and attributes of goodnesse, wisedome, power, knowledge, and in all things conformable to his just will. Thus much for the opening of the words.

The next thing to bee considered, is the *Image it selfe*, and the speciall things wherein it doth consist. And here I hold it necessary, first to distinguish the image of God, and his likenesse into two kinds. The first is *naturall*, formed in the creation. The second is *supernaturall* and spirituall, formed in man by the holy Ghost dwelling in him. This distinction, though divers people (lead by custome and humane authority more then the word of God) doe reject as a meere device of mine owne: yet I finde it plainely laid downe in the word of God. For the holy Apostle Saint *Paul*, 1 *Cor.* 15. 49. doth in expresse words affirme, that as there is both *a first Adam made of the Earth, earthy*, who by Gods breathing into him the breath of life became a living soule in the first creation; and also *a second Adam made a quickening Spirit*, even the Lord Christ *from Heaven heavenly*:

Image of God naturall, and supernaturall.

So there is a twofold image of God in man; the first: The *image of the earthy Adam*, in which hee was created; which though hee forfeited, and lost by the law of justice: yet by Gods common and generall indulgence in Christ, hee did so farre retaine and communicate it though, grievously mangled & defaced, that we are said to have *borne it*, who are *Adams* naturall progenie, and were created upright in his loynes. The other is *the image of the heavenly Adam*, the Lord Christ, who being in *the forme of God, equall with God, did humble himselfe* to descend from Heaven by taking our nature upon him, and framing to himselfe out of the seed of the woman by the operation of the holy Ghost a most pure and holy manhood, which did beare (over and above the image of the first *Adam* deformed with many frailties and all our infirmities, *sin onely excepted*, *Rom.* 8. 3. *Philip.* 2. 7.) an holy and heavenly image created and framed in his humane nature by the working of the holy Ghost, which is given to him not by measure, *Ioh.* 3. 34. even from his first conception, *Luk.* 1. 35. And this image as the elect, regenerate and faithfull doe beare in part, in the state of grace, while they are by the inward worke of the Spirit *conformed to the image of Christ*, *Rom.* 8. 29. and *Christ is formed in them*, *Gal.* 4. 19. So they shall fully and perfectly beare it in heaven after the last resurrection, 1 *Cor.* 15. 49.

Phil. 2.

And as the holy Apostle doth distinguish these *two images*, and doth oppose the one to the other, making the one the image of the first *Adam*, who was *of the Earth earthy*; the other proper to Christ the second *Adam*, who is *the Lord from Heaven heavenly*; so hee doth shew divers differences betweene them in his divine Epistles, which are confirmed also by other Scriptures.

Differences betweene the image of the first and second *Adam*.

1. First, the image of God in the first *Adam* was *naturall*, it was that which was given him in the creation; so my text here saith, *God created man in his owne image*: But the image of God in the second *Adam* was *supernaturall and spirituall*; for hee was conceived, and formed in the wombe *by the holy Ghost*, *Luk.* 1. 35. and his image is communicated to men, and they are *changed into it by the Spirit of God*, 2 *Cor.* 3. 18.

2. Secondly, the image of God in the first *Adam* was *mutable*, and

and *Adam* did forfeit it, together with his life and naturall being, by his sin and disobedience: And although God, out of his common favour and indulgence in Christ, doth still continue it in some degree to *Adams* posterity; yet it is much *defaced and deformed* in all parts, and in some parts quite *abolished*, and is now stiled *the likenesse of corruptible man*, *Rom.* 1.23. and the *likenesse of sinfull flesh*, *Rom.* 8.3. and the *forme of a servant*, and likenesse of fraile men even as it was in Christ, *Phil.* 2.7. But the image of God in Christ is *immutable*; neither our sins which hee bare, nor all our infirmities, nor the Divell, nor the World, nor all the powers of darknesse, nor the *curse of the law*, which hee was *made* in his death, nor the wrath of God and the *agonies* with which hee wrastled in his agony, both in the time of his bloody sweat, and on the crosse when hee cryed out, *My God why hast thou forsaken me?* could deface or impaire that *spirituall and supernaturall image* of true righteousnesse and holinesse, which was stamped on his humanity, and in which it was framed by the holy Ghost; but over all those enemies and powers hee *triumphed, even upon the Crosse*, *Colos.* 2.15. and in his cursed death hee *offered up himselfe a sacrifice* most pure, holy and without spot, *Heb.* 9.14. so that his holinesse was no whit stained, nor Gods spirituall image in him defaced, or diminished. And as this spirituall image could not bee *diminished* in Christ the second *Adam*, our head: so it is *indeleble* and cannot bee *defaced* in any of his members truely regenerate and united to him by the same spirit; but it dayly *increaseth* in them, and they are transformed into it, *from glory to glory*, by his Spirit in them, which is stronger and *greater then the Divell*, the Spirit of malice which is in the World, and rules in the children of disobedience; For the Spirit seales them up unto the day of redemption, *Ephes.* 4.30. And they *cannot sin* by apostacy, and fall into infidelity and impenitency, 1 *Ioh.* 3.9. *becaus̄e the seed of God abideth in them.*

Rom. 8.35. *Ioh.* 4.14. and 14.16. 2 *Cor.* 3.18. *Iob.* 4.4. 2 *Cor.* 1.22.

Thirdly, the image of God in the first *Adam* was *most perfect at the first*, for hee was created perfect with *naturall perfection*; and the naturall image of God was never so perfect in any of his naturall sons, as it was in him at the first. And as it decayed and was defaced in him by his fall: so in all of his posterity 3.

ſterity who are Gods elect, it gives place to the *better image of Chriſt*; And in his Sons who are reprobates, it ſhall bee utterly aboliſhed at laſt, and changed into the image of the Divell, when they ſhall bee *puniſhed with everlaſting deſtruction from the preſence of God, and from the glory of his power*, 2 *Theſſ.* 1. 9. But the image of God in the ſecond *Adam*, is at the firſt in the leaſt meaſure *like a graine of muſtard ſeed*, and ſtill it increaſeth, till at laſt it commeth to fulneſſe and perfection in glory. In Chriſt our head it was not ſo cleare, nor ſo full at the firſt, being eclipſed with our infirmities; but that hee did *grow up in wiſedome*, and *ſtature*, and *favour with God and men*, *Luk.* 2. 52. and ſo this image increaſed in him, and hee was more and more *full of the holy Ghoſt*, till at length hee was perfected with glory. And ſo likewiſe in the ſtate of grace, it daily *increaſeth* in all the true members of Chriſt, till they come to glory, and beare the heavenly image of Chriſt, and attaine to *the fulneſſe of him*, as appeares *Rom.* 12. 2. 2 *Cor.* 3. 18. and 4. 16, *Epheſ.* 4. 13, 16. *Coloſſ.* 3. 10. 2 *Pet.* 3. 18.

4. Fourthly, the image of God in *Adam* conſiſted onely in ſuch *gifts and endowments as made him a perfect naturall man*, capable of an earthly felicity: It did not enable him to ſearch into the *heavenly things of God*, nor make him partaker of *heavenly glory*: But the image of God in Chriſt conſiſts of *ſpirituall gifts* and *ſupernaturall graces*, which doe enable a man to ſearch into the *deepe things of God*, which never entered *into the heart of Adam* in innocency, 1 *Cor.* 3. 9, 10. or of any meere *naturall man*; and which doe make him fit to ſee God and to inherite the Kingdome of heaven, 1 *Cor.* 15. 50. and *Hebr.* 12. 14.

5. The image of God in which *Adam* was created, did conſiſt chiefely of *originall righteouſneſſe*, which was but a perfect *naturall uprightneſſe*, and conformity of his reaſon, underſtanding, will and affections to the will and law of God, made knowne to him in the creation, and alſo in the perfect *frame and diſpoſition of his body*, and of all parts thereof, by which they were moſt apt and ready to follow his upright reaſon, will and affections in all things, and to move and worke accordingly; and the Scriptures attribute no more to man, while hee bare

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that image in the creation, but onely that *God made man upright*, *Eccles.* 7. *verse* last, this was the height and perfection of *that image*. But the image of God in Christ, the second *Adam* containes in it the righteousnesse and *holinesse of truth*, *Ephes.* 4. 24. that is, a righteousnesse wrought in us, by the holy Ghost, and a true holinesse and holy conformity to God, which cannot faile and deceive, and which doth *elevate and lift us up* to heavenly felicity, and the eternall fruition of God.

6. The image of God in which *Adam* was made, was but the *uprightnesse of servants*, and conformity to the will of God; commanding as Lord and Creatour under paine of death, *Gen.* 2. 17. But the image of God in Christ is the *image of Sons and Children*, not onely *adopted* to God in Christ; but also *begotten and borne* of Gods *immortall seed*, even his Spirit, and made *partakers of the divine nature*, *Ioh.* 3. 5. *Gal.* 4. 5. 1 *Pet.* 1. 23. and 2 *Pet.* 1. 4. 1 *Ioh.* 3. 9.

7. Lastly, the image of God in which *Adam* was made, did not in the greatest perfection of it give *that fulnesse and sufficiency of contentment*, which might settle his resolution never to desire more; for hee, out of a desire to know more, and to bee *like God in knowing good and evill*, was easily tempted and drawne by the Serpent to eat of the forbidden fruite: But the image of God in Christ, the second *Adam* gives such *solid content* to Gods people, even here in this fraile life in the state of grace, where they have it but in part, that neither *life*, *nor death*, *nor Angels*, *nor principalities*, *nor powers*, *nor anguish*, *persecution*, *perill or sword*, *can make them willing to forgoe it* for any other hope: and in the full perfection of it after the last resurrection, it brings fulnesse of joy, contentment and satisfaction, and fils men up with *the fulnesse of God*, *Psalme* 16. 11. and 17. 15. *Rom.* 8. 35. *Ephes.* 3. 19.

Now these things which I have here laid downe by way of plaine Doctrine, concerning the true meaning of the words *image* and *likenesse*, and the difference betweene the image of God, in which the first *Adam* was created, and the image of God in the second *Adam* Christ, in which hee was formed by the holy Ghost, and into which all the elect are *changed and renued*, when they are regenerate and made new creatures in him,

him may serve for excellent use: as I shall shew, when I have described the image of God, wherein our first Parents were created, and have laid downe, by way of Doctrine, the particulars wherein it doth consist.

But before I can distinctly describe *the Image* of which my text here speakes, I must yet a little more distinctly shew the severall sorts of images which, are images of God, and of other things.

Images essentiall, and accidentall.

There are images which are *essentiall and perfect*, to wit, every person begotten by another of his owne nature; and images which are *accidentall and imperfect*.

An essentiall image, is either *absolute and most perfect*; or *lesse perfect*.

1. The essentiall image which is *most perfect and absolute*, is one person begotten by another of the same undivided substance and being, in all essentiall properties equall and alike, distinct onely by *personall properties and subsistence*. Thus the eternall Son of God is *the image of the Father* of whom he is begotten from all eternity, of the same nature and individuall substance. For the second person the Son, considered according to his divinity simply as God, before his assuming of our fraile nature; is said to bee *in the forme of God*, that is, his person is of the same essence, glory, and majesty with the Father, and *hee thought it no robbery to bee equall with God*, that is to have all essentiall properties of God equall which the Father, as the Apostle testifieth, *Philip.* 2. 6. and in this respect, hee is called *the image of the invisible God, Coloss.* 1. 15. and *the brightnesse of his glory, and the expresse image of his person, Hebr.* 1. 3. which words though they have respect to Christ, as hee is *the Word made flesh*, and God incarnate, revealing God in his goodnesse, wisedome, justice, mercy, power, and the like: yet they must not bee limited to his incarnation; but are extended to his deity as hee is the eternall Word the Son the second Person, *by whom* the Father created all things, and who with the Father doth *uphold* and sustaine all things as the words immediatly following doe shew. For indeed the *eternall Word the Son*, is in the forme of God, one and the same God, of the same substance, glory, and majesty with the Father, and onely distinguished in *personall properties*, *rela-*

relations, and ſubſiſtence: And therefore hee alone can truely bee called the image of God in this ſenſe, which is moſt perfect and abſolute.

The eſſentiall or ſubſtantiall image which is *leſſe perfect* then the other, is either *naturall* or *ſupernaturall.* 2.

A *naturall* eſſentiall image is one perſon begotten by another of the ſame nature and kind of ſubſtance, and equall and alike in the ſame kind of naturall properties, but not of the ſame ſingular ſubſtance and individuall properties; thus every Son of man is *the image of the Father* which begets him; for though hee hath a ſeverall ſoule and body, and ſeverall properties which are of the ſame kind, but not the ſame *ſingular* with thoſe of his Father: yet becauſe his body and ſoule, and all the faculties of it, are of the ſame kind, and in the outward forme reſembles his Father, and his Father may bee ſeene as it were in him, therefore hee is his Fathers image and made in his likeneſſe. *Naturall.*

A *ſupernaturall* eſſentiall image is a nature or perſon, who is ſo begotten of God by the holy Ghoſt, given to bee and abide in him, as *the immortall ſeed of God*; that hee is made *partaker of the divine nature*, that is, hath not onely ſupernaturall, and ſpirituall gifts wrought in him, by which hee is *made fit* to ſee and enjoy God: but alſo is *united to God*, and God becomes his portion for ever. *And ſupernaturall.*

This image is either *primary* or *ſecondary.* The *primary* image of this kind is onely Chriſt as hee is man, or the humane nature of Chriſt, which God formed and made in the womb of *the virgin* ſo pure and holy *by the holy Ghoſt* from the firſt conception, in which *the holy Ghoſt came upon her, and the power of the Almighty over-ſhadowed her, Luk.* 1. that it was not onely moſt *pure and holy*, and full of the holy Ghoſt from the firſt being of it; but alſo was *perſonally aſſumed and united to the eternall Son of God*, the ſecond Perſon in the bleſſed Trinity, and ſo became *the firſt borne of every creature, Coloſſ.* 1. 15. and the *firſt fruits* which doe ſanctifie the whole maſſe of the elect, 1 *Cor.* 15. 23. and *hee head* from whom the Spirit is derived unto all the elect, *Epheſ.* 4. 15. ſo that they become *a kind of firſt fruits of Gods creatures, Iam.* 1. 18. 1.

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The *secondary* supernaturall image is every elect, regenerate child of God, begotten and borne of his Spirit, shed on them through Christ, *Tit.* 3. 6. and so *created a new man after God, in righteousnesse and holinesse of truth, and made partakers of the divine nature*, one with God in Christ and by Christ, *Ioh.* 17. 23. I call this *a secondary image*, because the elect become this image not *immediatly*, but after a secondary manner, by deriving the Spirit from Christ, and by union with God in him. I call it *a supernaturall image*, because it is above mans nature, and belongs not to him in the creation, nor consists in any *naturall properties* or resemblance. And I call it an *essentiall image*, because every regenerate man, hath in him the holy Ghost dwelling as the *soule of his soule*, quickning the whole man; which Spirit is of the same essence with the Father and the Son. And in respect of this Spirit, and his gifts dwelling in his *tabernacles* their bodies, and furnishing them throughout; they are truely called, and are indeed, *a new image of God, and new creatures.*

All these sorts of images are to bee excluded out of this text, for our first parents are not here said to bee created after God *essentially* or *supernaturally*, but onely in the *accidentall and naturall image of God*; as I have in part shewed before, and shall also hereafter more fully shew in all the particulars.

The *accidentall or imperfect image* of a thing or of a person, is a thing or person so framed and made by another, as by a paterne, and after the likenesse of that paterne, that it doth very much *resemble* it in likenesse and similitude, but yet is not every way equall, nor in all things fully alike, nor of the same nature and substance with it.

In an image of this kind, there are required two things necessarily:

1. First, that the thing which is the image bee *very like*, that whereof it is the image; yea so like, that it must resemble and represent either the nature and essentiall forme of it, or the outward forme and figure, or some speciall properties and proper qualities of it; or all these together, and yet in a different substance.

Secondly, that it bee formed and *made by that whereof it is the*

the image, and according to the paterne of it: Where any of these two is wanting, there can bee no image at all; as for example, One egge is like another in nature, substance, and all naturall properties; yet that egge is not the image of the other, because the one is not made by the other, as the paterne of it: so wee may say of an apple, or a figge, and of many other things; but the forme of an egge or apple made in chalke, or paste, or wax, is the *image of an egge* or apple, though not so like it as another egge or apple, and farre different in nature and substance, because it is formed by it as by a paterne. And againe, though an egge bee formed in the body, and of the naturall substance of a bird, and sometimes wormes are bred in the bodies of men and beasts; and the egge resembles the bird in whitenesse or in variety of other colours, and the wormes seeme like mans flesh, in whom they are bred, both in colour and substance, and in life, sense, and motion: yet they cannot bee called *images*, because they are not like in shape nor outward forme, nor in any property, but onely in some qualities, and small resemblance. But the picture or *statue*, made after a man, and in many things like him, though more like another man then him, yet it is his *image*, and not the image and picture of another: so the figure of a man appearing in a glasse when hee stands before it; though it differs in nature and substance, and is but a vanishing shadow: yet because in outward shape, forme and colour it is very like, and is expressed in the glasse by him looking in it, therefore is his image. And the *impression* of a stamp or seale made in wax or well tempered clay is the image of that stampe or seale, though it bee not perfectly like, by reason of some small defects in the wax, clay or stamping; and the impression of another seale engraven with the same figure or letters may bee in all points more like, and yet not the image of it, because it was not made after it, but by another seale engraven with the same figure.

Now then, that wee may plainely see that man was created, and how hee was created *in the image of God*, and made *after his likenesse*, and that hee is a true *accidentall image of God his Creatour*, Wee are to observe and take notice of these two things: Man made after Gods image, how.

First,

1. First, that God did frame mans nature, even his whole ſoule and body *after himſelfe*, with *intent* that both his ſubſtance, and naturall properties and endowments might take their patterne from him his Creatour; that is, in a word, God himſelfe was the originall and chiefe patterne by which alone man was made and formed.

2. Secondly, that though divers other creatures had in divers things more reſemblance of God, then man had; as the heavens in large *comprehenſion of the viſible World*; the Sun in *glorious brightneſſe*, beauty and Majeſty; the higheſt heaven in *glory and immutability*; And all creatures, as they have eſſence and being, and were made good and perfect in their kind, have, ſome more, ſome fewer impreſſions and reſemblance of God in his eſſence and attributes: yet none can bee called *the image of God* among all viſible creatures but onely man; becauſe, though God formed all things after his owne will, wiſedome, and goodneſſe; yet hee made no viſible creature living or without life, *ſo farre reſembling himſelfe in his nature and eſſentiall properties*, that it might juſtly or with good reaſon bee called *his image*; but onely man. As man alone of all creatures under heaven was made *in the image of God*; ſo man alone doth ſo plainely reſemble God, is ſo ſtamped with the impreſſion of Gods properties; and in his whole nature and frame is made *ſo fit a ſubject for God to dwell in*, and to bee *conformed to God*; and wherein God may *ſhew* his wiſedome, power, goodneſſe, liberty of will, juſtice, mercy and other attributes, that hee onely of all viſible creatures can truely bee called *the image of God*.

Particulars wherein the image of God ſtood.

Let us now therefore in the next place come to the things, wherein this image of God did conſiſt, and in reſpect of which things man is ſaid to bee *created in the image of God*, and to bee the image of God his creatour.

Conformity of *Adam* to God.

First, it is a moſt certaine truth that the image of God, in which man was created, is nothing elſe but the *conformity of man unto God*; and man is truly called *the image of God* in reſpect of all thoſe things wherein hee doth, more then any other viſible creatures, *reſemble God in his divine eſſence and properties*. Now this conformity of man unto God is twofold, *primary*, or *ſecondary*.

Pri-

Primarie conformity, is seated in the *Soule* of man, or in man according to his soule the chiefe part of his substance. In soule.

Secondary conformitie is that which is in man according to his *bodie*, and consists in the body and in things which belong to his body.

Conformitie of Man to God in his Soule, is either in the *Nature of substance* of his Soule, or in the naturall *Faculties, Properties, and Endowments* of it.

First, conformity to God in the *Substance* of his Soule, is the similitude which mans Soule hath unto the nature and substance of God, in that mans Soule is not a *Corporeall substance*, as all visible Creatures are, nor a *Materiall body* created of any former matter, but it is a *pure Spirit*, even a spirituall, incorporeall, invisible and living substance, and so it is called. 1 *Cor.* 2.11. & *Heb.* 12.23. and both here in my text; and 1 *Cor* 15. 45. a *Living Soule* which lives and gives life to the body; and in these things it is *like unto God* who in his nature and being is a *Spirit*, or a spirituall substance, as our Saviour affirmes, *Joh.* 4.24. & is called the *Invisible God Coloss.* 1.15. & *Tim.* 1.17. and the *Living God Psal.* 42.2. & *Ier.* 10.10. & *Ioh.* 6.96. and his Eternall power and Godhead are called *Invisible things*, *Rom* 1.20. yea as God saith of himselfe, *Isa* 40. 18. So wee may truely say of mans Soule, that it cannot truely be *likened to any visible thing*, neither can any bodily substance resemble it. 1. In the substance of it.

Conformity to God in the *naturall faculties, properties and indowments* of his Soule is the likenesse, and similitude which man in respect of his *reason, understanding, liberty of will, desires and affections*, all upright and perfect, had unto Gods wisedome, knowledge, goodnesse, libertie, justice, mercy, and the like. 2. In the naturall faculties of it.

First, man in his perfect *understanding*, naturall light, wisedome and knowledge, did resemble Gods wisedome, and knowledge of all things. For man in his creation, and naturall integritie did rightly know God and himselfe, and did *perfectly understand* all the workes, and the nature of all the creatures of God, and what was good both for himself and them, so far as was needfull in his kind, and in that naturall estate, and what was just for him to do: and how to beare himself uprightly towards God and all his creatures. That he had the knowledge and understanding of 1.

all these things sufficiently to make him perfect and happie in that estate; and that there was no errour or ignorance in him of any thing which was meet for him to know, appears most plainely by divers things.

First, by Gods giving to man *dominion and rule over all living creatures*, and puting him in the garden to *dresse* it, and puting all the earth *in Subjection to him*; which God would never have done, being infinitly wise and just, except he had knowne man to be one who understood and knew the nature of the earth, and all Herbes, Plants, and Trees in it; and by his reason, wisdome and knowledge was able to rule all Creatures with discretion, and to order them according to their severall natures, and to dresse the garden, and subdue the earth.

Secondly, by *Adams naming* of all the Creatures, every one by such a name as did shew the nature of it; so that God did *approve and confirme* the names, *Gen.* 2. 19 and every Creature did in all likelyhood come to *Adam* being called by that name.

Thirdly, by the understanding which he had of the nature of the woman (when God shewed her to be formed of his Rib) and presently giving her the name אישה, *woman*, or *shee Mar*, *Gen.* 2, 23.

Fourthly, by *Adams* free *conversing* with God, and hearing of his voice without fear or dread; which was a strong evidence of an upright heart and pure conscience, and that he knew God, and his goodnesse; and that though God was greater then he could comprehend, yet God would not hurt him, but uphold him so long as he did obey Gods will revealed to him.

2. Secondly, man did resemble God in the perfect *liberty and freedome of his will*, and in the perfect conformity of it to the revealed and knowne will of God, and in the readinesse and naturall forwardnesse of it to will whatsoever good was within his power, and of himself to will nothing which was unjust and evill: by these things he resembled the free will and liberty of God, and his justice and equitie in all his doings. That mans will was most free to good, and that he had power of will to obey God appeares,

Rom. 2. First by this, that the Law of God was *written in his heart* as the rule of his life and actions; and that so deeply, that it remaines

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in the heart of his corrupt seed in some measure, & cannot be quite blotted out. As he knew by his understanding and in his minde, so he was willing in his heart, to will and to do all accordingly; & of himself would never have fallen, if the Devill, that *Spirituall wickednesse*, had not by the Serpent seduced and deceived him.

Secondly, by the power and *Dominion* which God gave to him over all Creatures visible; which he would not have done, if man had not been as ready in *will*, as perfect in *knowledge* to rule them aright. It is not knowledge alone, but uprightnesse of heart, and will, and power, and freedome to will just things justly, which God requires to make an able and sufficient *Ruler*, as *David* testifieth in his *last words*. 2 Sam. 23. 2.

Thirdly, it is manifest by the commaundement which God gave to man to be obeyed *under paine of death*, which he being a good God would never have imposed on man, if mans will had not been free and upright; for then he had laid a snare which man could not have avoided; and had required more of man, then man by his naturall power was able to performe.

Thirdly, man was also conformable to God, and to his just will, goodnesse, purity and happinesse, in all the *desires and affections of his heart and soule*. He of himself *desired* no more but that which God gave him and allowed him; hee *loved* God as his Creatour, and the author of all his good; He did *rejoice* in Gods favour, love, and bountie; He *delighted* himself in all the naturall gifts which God had given him, and in the good creatures of God; there was perfect *Harmonie and sweet consent* between his reason, understanding, will, and his desires and affections: whatsoever he knew to be good and just, that he *freely willed, desired and affected*: there was no *disorder*, discord or repugnancy and dissention in any power or faculty of Soule, or Body; no least cause of griefe, but all joy and content. And of himself he never would have desired more then God had given, nor coveted an higher estate, if Satan had not *suggested* such desire, and seduced him.

This, and indeed all the whole perfect uprightnesse of man in all the powers and faculties of his Soule, in his understanding, will, desires and affections is most clearly confirmed by plaine testimonies of holy Scripture.

First, by the last verse of this Chapter, where it is said that when God had created man Male and Female, and finished the Creation, *he saw every thing which he had made, and behold it was very good.* If man was *very good*; then was he upright in all the faculties of the Soule, in his understanding, will, desires and affections, and there could be no discord among them; for that is evill and miserable.

Secondly, we have the testimony of the wise Preacher *Eccles.* 7. 30. that *God made man upright*, that is, in Originall righteousnesse, conformable in his upright reason, understanding, will and affections to the just revealed will of God.

Thirdly, experience teacheth that the things which make man ashamed, are *ignorance and errour* in mind and understanding, *perversnesse of will, disorderly lusts* and affections, *and deformity and distemper* either in Soule or Body. Now Man and Woman had no cause of shame in them, neither were they *ashamed* when they were *naked* and went uncovered in all parts, as wee reade Chap. 2. 25. and therefore in the state of innocencie all these causes of shame were far from him, and he most free from them.

In body. 1. The *Secondary* conformity of man to God, which is in man according to *his Body*, consists in things which belong to the body and to the outward visible man.

First, wee must not conceive, that God is any kind of *body or bodily substance* (as blasphemous *Vorstius* and other *Arminians* have written) neither that God hath a forme and shape like a mans body, as the *Anthromorphites* of old dreamed: For it is manifest, that in him, who is infinit, and so present in all places, that he is in his whole essence in every place; should have any difference, or limitation or dimension, or measure of severall parts, which is necessarily required in the forme, shape and substance of mans body and every bodily thing.

2. But yet, because in the most wise, and artificiall frame, and naturall *temper* of mans body; and the most *fit disposition*, and *order* of all parts, by which it is a *fit subiect* for a reasonable Soule, and the principall parts of *it fit instruments* for the severall faculties of the Soule, whereby to performe their many and severall workes and operations the wisedome, power, and goodnesse of God did shine forth of mans body, more then in all visible

sible creatures; and the Image of God appeared in it. Mans eyes, sight, and all outward senses did represent Gods *omniscience* and *knowledge* of all things; his hands did shew and represent Gods *power* to do and worke whatsoever he will; his armes did represent Gods *strength* and power to save his People, and to destroy his enemies; The beauty, comelinesse, & naturall majesty which appeared in mans body & upright stature, by which he did overlooke all creatures, as one most fit to rule them, did shew forth and represent the *glory and majestie* of God and his *Lordship, dominion, providence and power, by which he* governs all things. In a word though mans body was *mutable* in the Creation and state of *innocency*, and might fall from that state: yet so long as man did continue in that state, and did not sin, he had that *lively vigour, & perfect temper of body*, which did free him from death, and all evills which tend to hurt and destruction; which also was able to uphold him in *life and strength for ever*, if sin had not entred, and so in some sort he was *immortall and impassible*, not subject to *death* or any *passion* and suffering of hurt and *evill* in his body, and so there was in his body *some likenesse of Gods immortalitie*.

For proofe of this wee have good arguments in Scripture: First God himself sheweth that murther, and shedding of mans bloud is a *defacing of his Image* in which he created man; and for that cause he threatens revenge of murther, and of violence offered to *Mans bloud*, *Gen.* 9. 5, 6. Now murther and shedding of mans bloud is a defacing of mans body; therefore the body also is a secondarie Image of God.

Secondly, the Scriptures which set forth Gods attributes and workins by severall parts of mans body, as his omniscience and providence by *Eyes*, *Psal.* 33. 18. 2 *Cron.* 16. 9. his activity and working *Hands*, as *Exod.* 15. 16. *Psal.* 44. 3. *Isa.* 51. 9. his love, and mercy by *Bowells* as *Isa.* 63. 15. *Jer.* 31. 20. his punishing and revenging Iustice by *breath of mouth and nostrills* *Psal.* 38. 15. and *Isa.* 11. 4. his secret thoughts, counsells and purposes by *Heart*, *Psal.* 33. 11. his utterance of his mind and will by *Mouth*, *Jer.* 9. 12. these Metaphors do shew that the body of man and chiefe parts of it have some similitude of Gods attributes and workes, and so mans body is secondarily the Image and likenesse of God.

Thirdly, the Scriptures shew that death *is the wages of Sin*, and all mortality and subjection to evills and passions, which tend to hurt and corruption came in by mans disobedience and fall, as appears, *Rom.* 5. 12. and 6. 23. and by Gods, commination, *Gen.* 2. 19. But in the Creation and state of innocencie man had in him no Sin, nor any inclination of himself to any evill or Sin; therefore he was after a sort *immortall and incorruptible* in his body, and had even in it a similitude of Gods immortality.

Fourthly, the body was in all things conformable to the Soule, fit and ready in all things to follow the motions of the Soule, to be directed and moved by the upright reason will and affections, and to doe all workes unto which they move it; and therefore as the Soule was made in the primary Image and likenesse; so the body in the secondary Image and likenesse of God.

Lastly, to conclude this doctrine of Gods Image in which man was created, wee may not unfitly affirme, and with good reason hold; that though man in the state of innocency, before the promise of Christ, had no *Supernaturall* gifts, nor any part of the *Spirituall Image* of the second Adam; but was onely a perfect naturall man, and not immediatly, *& proximâ potentiâ* capable of supernaturall grace, nor of the Divine nature: yet because his nature and whole frame was such as had a possibility, or remote power, to be made partaker of the Holy Ghost; united to God in Christ, and made partaker of the Divine nature, and a new creature, or new man framed after God; therefore he in this respect may be said to be *Created in the Image of God*; that is in such a forme, and of such a nature, as had a possibility to become like unto Christ, and a new creature made in the Spirituall Image of God.

Vse Now this Doctrine of Gods Image briefly and compendiously proved in all parts, is of excellent use.

1. Riches of Gods bountie to man. First this discovers the *infinite riches of the bounty of God* passing all bounds; and declares his goodnesse to be like a *great deep* which can never be sounded, in that he hath overcome all our evill and malice towards him with his great goodnesse to us, and and when wee had forfeited our being, and his Image in which he created us good and perfect with all naturall perfections, and did justly deserve to degenerate and be turned into the *Image*

of

of the Divell, and to become in the likeneſſe of his malice, and and miſery; he out of his owne meere mercy and free grace and bounty, did give his *Sonne*, and the Sonne did freely undertake to humble himſelf, to become a *ſecond Adam*, made in a *better Image*, even an *heavenly* and ſpirituall, that he might not onely ſuſpend the execution of Gods juſt ſentence upon mankind, and procure to the firſt *Adam* and all his poſterity the continuance of their *naturall* being for a time, and of ſome reliques of the Image which they had wholly forfeited: but alſo might renue a *great number* choſen out of mankind, and reſtore them to a better, even an *heavenly Image*; by transforming and changing them into his *ſpirituall and ſupernaturall Image*, and making them conformable to it, and *partakers of the Divine nature*, by the myſticall dwelling and powerfull operation of his ſpirit in them. Here is that which may dazle the eyes of men, and the ſight of Angells, when they looke into it; and which may aſtoniſh all hearts of men, and confound all humane reaſon, when they thinke of it, and heare it preached; That God *infinitely juſt and holy*, to hate and puniſh Sin, ſhould, by our evill, and Sin committed againſt him and his juſt will and Law, take occaſion to be more good, and to ſhew greater goodneſſe to us; and when wee deſerved, to have *no being* but in Hell and eternall miſery; hath raiſed us up to the *ſpirituall ſtate of grace*, from which we cannot be hurled and caſt downe by all the powers of darkeneſſe, and by which wee ſhall aſcend to the bleſſed ſtate of Heavenly and Eternall glory. Here is love *ſurpaſſing all knowledge*, the *depth* whereof wee may *admire*, *and adore in* ſilence; but neither can our hearts conceive, nor our tongues expreſſe the *fulneſſe* thereof.

Secondly, this former diſcourſe ſhewes, what a vaine and fooliſh thing it is for Chriſtian people, to be ſo wedded to the opinions of godly learned men in all points, which have beene formerly received and commonly beleeved; or to be ſo ſtrongly conceipted and perſwaded of their full underſtanding and perfect knowledge of all the Scriptures, and of all truth taught in the written word of GOD; that whatſoever they have taught, and commonly held, they will cleave too till death; and they will receive, and embrace no truth, nor any expoſition of any Scripture, which hath not beene before obſerved,

2. *Vſe* Not to ſtick in received opinions, as unerring.

taught and published in the Sermons and writings of the godly learned Ancient Fathers, and the soundest *Orthodox* moderne Divines. I confesse the Scriptures alone, dayly read and heard by men of ordinary capacity and learning, are able to make them *wise to Salvation*; For the way to life may easily be discerned by their guidance, and direction. But there are degrees of knowledge, and divers measures of Guifts; and when a man knoweth enough to bring him on in an ordinarie way to life, yet there is still more knowledge to be learned, and a greater *depth of knowledge* to be found in the Scriptures which are doubtfull, obscure, and more hard to be understood; and many new expositions of divers places, which more plainly and fully confirme *solid truthes* formerly beleeved; which he that searcheth out and discovereth, doth thereby get more strength in faith, and growth in grace, and more spirituall joy and comfort, and runs on faster and more speedily and steadfastly in the way to Salvation. Wee see here for example, the common opinion of Auncient and moderne writers to goe currant; that there is but one kind of Image of God in man; and that the Image unto which Christ restores us, is the very same in which *Adam* was Created; that *Adam* had power by that Image to obtaine Heavenly glory, and to grow up to that estate, which the elect Saints come to in Christ; that Christ *restores* no more but that which *Adam lost*, and unto which he should have attained after some time of continuance in innocency; that he was Created in holinesse as well as Christ, and true Christians are, and so partaker of the Holy Ghost. And when any thing is taught out of the Scriptures to the contrary, many mouthes, even of more learned men, are opened to gainsay and oppose: And yet you see the Scriptures more narrowly sifted do teach most plainely to the contrary, and have not any plaine speech tending to prove these common opinions: yea the Scriptures which are alledged for them, & are so applied & expounded, do prove the contrary, if they be well weighed and considered with a cleare judgement, not forestalled with prejudice and partialitie: wherefore let us wholly depend on Gods Word, and not on mens reason or jugdement to subject either the Scriptures or the sense of them thereunto; and let us still more and more thirst after increase of knowledge and understanding of Divine truths

truths hid in the harder places of Gods written word, knowing that these are the last times wherein *knowledge shall be increased*, as wee read, *Dan.* 12. 4. Let us not consider the *Person* which preacheth and teacheth; but *what* is by him taught. If now expositions and Doctrines, not formerly taught, yea crossing the common opinions, be proved by better grounds and clearer evidence of Scripture, and tend more to advance other saving truthes, to beate downe errours, and to increase Piety, and godly affection in men; let men take heed, and beware of rash opposition and gainesaying, *least they be found to fight against God*, while they stand too much for the authority of men, though such as have beene holy and godly servants of Christ, and famous in their generations. *Act.* 5.

Thirdly, this doctrine of Gods Image in *Adam* doth both discover and also minister strong arguments whereby to confute divers erroneous opinions much dissenting, and dissonant from the solid truth and word of God, to wit, not onely those mentioned before, but others also; as, that Gods Image was onely *originall righteousnesse* or justice, and that the *naturall faculties* of Soule and Body did not concurre to it; that the whole Image of God in *Adam* was *utterly lost* by his fall, and is quite abolished till it be repaired and restored by Christ, with divers others of the same stampe; concerning which I finde many hot disputations among the learned; all which appeare superfluous, if this doctrine were well weighed, and made a rule whereby to measure them; for it will, like a just measure, shew which of them come short, and which goe to farre beyond the truth and true line of holy Scriptures. *Vse* 3. Of confutation of erroneous opinions.

Lastly, in this wee see as in a cleare glasse the dignity and *excellency of humane nature*, above the nature of all other visible creatures; in that he was made completely in *Gods Image*, and conformable to God, and like to him in his whole frame, and in all faculties of Soule, and parts and members of body: And let this stirre us up to *walke worthy*, and beseeming such a nature and frame, and labour to keep both our *whole Soule and Spirit, and all members* of our bodies unspotted and unstained with sinne, which is the defacing of Gods Image: and let us reverence Gods Image in other men, especially seeing it is repaired and made of a better *Vse* 4. Excellency of man to be hence noted.

better kind by Christ, and above all take heed of cruelty and of defacing Gods Image in any part, by cuting of members and mangling the bodies of men, especially of Gods Saintes whose bodies are Temples and Tabernacles of God by his Spirit.

Thus much concerning the first externall worke of God, the creation and the state wherein God created man, and wherein the state of Innocency did consist.

Chap. XVI.

Of the actuall providence of God. The Object of it. What the word signifieth: in 3. things. Proofe that there is a providence: by Texts, and Arguments. Description, shewing what it is: demonstrate in the parts, and branches of it. Providence generall and speciall: Acts of it. Speciall providence in saving the elect by Christ, what: and in what parts. Uses.

THe next great externall worke of God after the *creation*, is his *actuall providence*, by which hee doth *rule* and *dispose* all things created, and doth *order* all actions which are done, and all events which come to passe in the World, to the manifestation of his glorious goodnesse.

Object of providence. This great worke of God doth reach through all other externall works, which are done either by God himselfe or any other; and doth comprehend within the compasse of it all Gods works which hee doth in the World, whether they bee works of *wisedome and power* in ruling and preserving his creatures, or workes *of iustice* in punishing and destroying, or workes of *mercy* and *grace* in redeeming repairing and saving the World; and in bringing his chosen to eternall blessednesse. Yea there is no worke done, nor any event which comes to passe at any time, or in any age of the World; which God doth not *overrule* and *order* by his providence. For, as hee is infinite in wisedome and power, able to decree and ordaine from all eternity all things *most wisely*, and to create and *bring to passe* all things according to the counsell of his will by *a mighty hand of power*,

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which cannot bee resisted. So also hee is *wonderfull in goodnesse* and bounty, to *provide*, most carefully all things needfull in abundance, for the *being and welbeing* of his creatures, and to order governe and dispose all things *good and evill*, most wisely to the good of his elect, the iust punishment and destruction of the wicked, and to his owne glory.

Wherefore that wee may better understand this point, and proceed profitably in the handling of it. We are first to consider the *signification of the name*, and the true sense of the word; And after to insist upon the thing it selfe, and to define and describe this actuall providence of God.

The word *providence* is sometimes taken in *a large* sense, and signifies Gods care and respect of all creatures; both in decreeing, and ordaining their being and all things which befall them, and in executing his eternall decree according to the counsell of his owne will; for in all these things God did shew a provident care and respect. What the word signifieth.

Sometimes the word is used *more strictly* and that three wayes. 1.

First, for the *provident care* and respect of God in *decreeing things* for the best, that they should so come to passe as they have done, or shall doe at any time hereafter, of this *providence* the Apostle speakes *Hebr.* 11. 40. where hee saith, God having *provided some better thing for us, that they without us should not bee made perfect*, this may bee called *Gods providence in willing and decreeing*.

Secondly, it signifies Gods *provident care*, which hee shewed *in the creation of the World*, and all things therein. For hee first created things above which could subsist, and bee perfect by themselves without the inferiour elements and the creatures in them, as the highest heavens, and their inhabitants the Angels; then hee created the visible heavens, which might bee ready by their light to bee of use for other things below in such measure as was needfull; then hee created the spacious regions of the aire, through which that light might shine to other elements, and all creatures which hee was about to create in them; and before hee created any living creatures, which could not well subsist nor move themselves without greater light then 2.

that

that of the naked heavens, hee created the Sun, Moone, and Starres, which might both give light sufficient to those creatures, and also might cheerish and comfort them and all other things, which were made to serve for their use. And before hee created mankind male and female in his owne image, fit to rule under him in the inferiour World, hee prepared and made ready for them all creatures, which they might rule over; all kinds of delicate food in great variety and aboundance, and a Lordly palace and place of pleasure wherein to dwell, in which he put them so soone as they were created. As God in all this shewed his *provident care* for man and all creatures, to make them every one perfect in their kind with naturall perfection in the creation: so I have noted this his *actuall providence* in the severall passages of the creation and have unfolded it so farre as for the present was necessary.

3. Thirdly, this word is frequently used to signifie Gods *provident care* in *ordering and governing the whole created World*, and *preserving* all creatures therein, and in *disposing* every thing which doth befall them and come to passe in the World, to some good end, according to the counsell of his owne will. This is the *actuall providence* which now comes to bee distinctly handled, and unfolded in the next place after the creation.

Proofe that providence is. But before I come to describe this *providence* of God, and to lay open the nature, object, severall parts and kinds of it, I hold it necessary to prove clearly out of the holy Scriptures, that there is in God such *a providence* and *provident care*, which hee doth shew and exercise in the ruling and governing of the whole World, and ordering, and disposing all things to their severall ends; And that God is not a careless, sleepie and slumbering one, who doth neglect, and not see, regard, and care for any things here below, as some blind fooles, desperate *Atheists*, and wicked Men have imagined and spoken, as the *Psalmist* sheweth, *Psalme* 10. 11. 13. and 94. 7. *who say, that the Lord doth not see, God hath forgotten, hee hideth his face, hee will never see, nor regard, nor require what is done among men in the World.*

For the manifest proofe of Gods providence, I will first rehearse some notable *testimonies*, even plaine texts of holy Scripture, which being laid together may minister to us sufficient

cient matter, and occasion, to describe and set forth the actuall providence of God, and all things wherein it doth consist, and which thereto belong.

Texts of Scripture which set forth Gods actuall providence.

Psalme 14. 2. *The Lord looketh downe from heaven upon the Children of men to see if there bee any that doe understand and seeke after God.*

Psalme 33. 13, 14, 15. *The Lord loooketh from heaven, hee beholdeth all the Sons of men, from the place of his habitation, hee looketh upon all the inhabitants of the Earth. Hee fashioneth all their hearts alike, hee considereth all their works.*

Psalme 34. 15, 16. *The eyes of the Lord are upon the righteous, and his eares are open unto their cry. The face of the Lord is against them, that doe evill to cut off the remembrance of them from the Earth.*

Psalme 36. 6. *Thy iudgments O Lord are a great deepe, thou preserveſt man and beasts.*

Psalme 104. 27, 28, 29, 30. *All living things wait upon the Lord, that hee may give them their meat in due season. Hee giveth to them, and they gather it; hee openeth his hand, and they are filled with good, when he hideth his face they are troubled, when hee taketh away their breath they dye and returne to their dust; when hee sendeth forth his Spirit they are created, and hee renueth the face of the Earth.*

Psalme 113. 5. *Who is like unto the Lord our God, who dwelleth on high. 6. Who humbleth himselfe to behold the things that are in Heaven and in Earth. 7. He raiseth the poore out of the dust, and lifteth the needy out of the dunghill, that he may set him with Princes.*

Psalme 138. 6. *Though the Lord be high: yet he hath respect to the lowly.*

Job 12. 7. *But aske now the beasts, and they shall teach; and the fowles of the Aire, and they shall tell thee. 8. Or speake to the Earth, and it shall teach thee; and the fishes of the Sea shall declare unto thee. 9. Who knoweth not in all these, that the hand of the Lord hath wrought this. 10 In whose hand is the soule of every living thing and the breath of all mankind.*

2 *Chron.* 16. 9. *The eyes of the Lord run to and fro throughout*

out the Earth, to shew himselfe strong for them whose Heart is perfect.

Isa. 41. 22. and 42. 8, 9. The Lord proveth himselfe to bee the onely true God by his *provident care over all things*, and his *foresight and prediction* of things which afterwards hee bringeth to passe; and that Idols are *no Gods*, because they cannot do any such things.

Matth. 6. 26. *Behold the fowles of the Aire, they sow not, neither doe they reap, nor gather into barnes; yet your heavenly Father feedeth them.*

Matth. 10. 29, 30. *Are not two sparrowes sold for a farthing, and not one of them shall fall on the ground without your Father; But the very haires of your head are all numbred.*

Hebr. 4. 13. *All things are naked, and opened to his eyes, neither is there any creature, which is not manifest in his sight.*

1 *Pet.* 5. 7. *Cast your care upon him for hee careth for you.*

These texts laid together doe aboundantly shew Gods actuall providence, and the extent of it to all things created, and doe Minister to us every Doctrine which concernes the object, parts, and kinds of it.

And besides these Scriptures, wee have strong Arguments to prove the actuall providence of God.

Arg. 1. First, hee who is the *Omnipotent Creatour, Lord, and Possessor* of Heaven and Earth, and all things therein, infinite in wisedome, knowledge, goodnesse, mercy, justice, must needs have *a provident care to order, rule, dispose*, and *preserve* all things which belong to him: Now such a one is God, as I have aboundantly proved before in unfolding his *attributes*; hee is infinite in power, wisedome, knowledge, goodnesse, and the like; the Creatour and supreme Lord of all things. *The whole World is his, and all things therein belong to him*; *Psalme* 50. 12. Therefore, undoubtedly, hee hath a provident care of all, and an eye and hand in ordering all things.

Arg. 2. Secondly, the workes which God doth, and the things which hee brings to passe in the World, doe shew his wise care and providence. Hee giveth raine in due season for *a blessing*

sing to his obedient people;& he withholdeth it from the wicked for *a iust punishment*,&makes their *heaven as brasse*,&their *Earth as iron*; he blesseth men in their *basket and store*,& in the *increase* of their cattell,and the fruite of their ground;and he againe for sin *maketh fruitfull lands barren*, and destroyes their cattell with *murraine* and with *thunderbolts*, *Levit.* 26. *Deut.* 28. *Iob* 12. 12. *Psalm.* 107. 34. *By him Kings are set up to rule, and Princes and Iudges to execute iustice*, and to judge, not for themselves but for him, *Prov.* 8. 15. 2 *Chron.* 19. 6. He breaketh downe and shutteth up, and none can resist him, hee leadeth counsellors away spoiled, and maketh Iudges fooles; Hee looseth the band of Kings, and poureth contempt upon Princes; Hee *increaseth* he nations and *destroyeth* them, hee *enlargeth* the nations and *straiteneth* them, *Iob* 12. 14. and all Kingdomes are *disposed* by him, *Dan.* 2. 37.

Thirdly, the *miracles* which God worketh by them who call upon his name, and the *extraordinary things* which come to passe, whereof there is no naturall cause, nor any cause at all but his owne will, and pleasure, and provident hand do prove the same. The miracles and wonders which hee shewed in Egypt and the wildernesse, so often as *Moses* called and prayed unto him: His *staying of the Sun* for a whole day at *Ioshuah*'s prayer, *Iosh.* 10. His *thundering* on the Philistines at the prayer of *Samuel*, 1 *Sam.* 7. 10. His *raising of the dead* at the prayer of his Prophets and Apostles, 1 *King.* 17. 2 *King.* 4. and *Act.* 9. His giving of *heroicall gifts*, strength, and courage beyond all humane reason to some men for the deliverance of his oppressed People, as to *Samson*, *David*, and his *worthies*, and divers others. All these shew Gods watchfull care over the World, and his actuall providence, ordering and disposing all things. *Arg.* 3.

This point thus proved, as it serves to discover the impiety, profaneness and desperate blindness of *Epicures*, who utterly *reiect and deny* the whole providence of God; and those desperate *Atheists*, such as *Caligula*, *Nero*, and others, who scoffed and derided all them who taught and beleeved it; and those heathen *Philosophers*, who held that God had no care or respect of things *under heaven*, but blind *fortune* ruled here below; *Vse* Of confutation and reproofe.

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and all things here are *casuall* and come by chance: So it admoniſheth us & all men to beware of giving way to ſuch *doubts and feares* of infirmity which their owne corrupt fleſh, or *Satan* by meanes thereof doth ſuggeſt into their hearts to weaken & deſtroy their faith in Gods Providence: Let no man admit ſuch a thought into his heart, That God hath *forgotten to be gracious*, and that it is *in vaine to ſerve God*: there is *no profit in walking humbly before him*, in keeping his ordinance, in mens purging their hearts, and waſhing their hands in innocency; becauſe they that worke wickedneſſe and tempt God doe proſper, and they who deale trecherouſly are ſet up, and exalted. But above all, let us abhorre all preſuming conceipts, that all things come to paſſe by *blind chance*, and God doth not ſee nor regard our wicked thoughts, purpoſes, and practiſes; neither will hee call us to account for them. For what is this, but to deny the Lord to be God? It is even the way to pull ſpeedy wrath, and vengeance on our owne heads.

Gods providence being proved, *that it is:* I proceed to ſhew by way of plaine deſcription what it is; and wherein it doth conſiſt. The ſumme of which deſcription is this.

Deſcription of Gods actuall providence.

The actuall providence of God is Gods exerciſe of his wiſedome, power, goodneſſe, iuſtice, and mercy in ruling, ordering, and governing the whole World, in watching over all his creatures with a carefull eye, in doing all good, and permitting all evill which are done in the World; and in diſpoſing all things, good and evill, to the manifeſtation of his glory, and the eternall ſalvation of his elect in Chriſt, according to his owne eternall purpoſe and the counſell of his will.

This deſcription conſiſts of two maine and principall parts. The firſt ſheweth, what Gods actuall providence is in *generall*, in theſe words, *Gods exerciſe of his wiſedome, power, goodneſſe, iuſtice and mercy.* The ſecond ſheweth the *ſpeciall nature* of it, and the ſpeciall things wherein it doth conſiſt, and whereby it is diſtinguiſhed from all Gods other outward actions, and exerciſes of his wiſedome, power, and goodneſſe. This is compriſed in the reſt of the words.

Parts 1. Firſt, it is *Gods exerciſe of his wiſedome, power, goodneſſe, mercy and iuſtice* and in this it agreeth with the creation, and all other

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outward actions of God, for every such action is either an exercise of his wisedome, or of his power, or of his goodnesse, or of his mercy, or of his justice, or of all, or the most part of them all together. And indeed Gods actuall providence beareth sway in all his outward actions, which hee doth either immediatly by himselfe, or mediatly by the ministery of his subordinate instruments; and it also over-ruleth and disposeth things which are evill, which are not done by God himselfe moving the doers of them; but come to passe by the permission and sufferance of him, wittingly, and willingly suffering his creatures to abuse the power which they have from him. This point is manifest by the Lords owne words, *Isa.* 45. 7. where hee saith, *I forme the light and create darknesse; I make peace, and create evill; I the Lord do all these things*: And by that speech of the Prophet *Amos. Chap.* 3. 6. *Shall there be evill in a City, and the Lord hath not done it.*

The true sense and meaning of which words Saint *Augustine* doth notably expresse; where he saith, *nothing is done, unlesse God omnipotent doth will that it be done, either by doing it himselfe, or suffering it to be done; for it could not be done if he did not suffer it; neither verily doth he unwillingly without or against his will: but willingly and with his will suffer every thing to be.* To which purpose hee hath divers other speeches; as that *God being good would not suffer any evill to be done, unlesse as he is omnipotent he could bring good out of them*; neither is that done *without Gods will* which is done *against his will*, that is, his word and approbation. *Enchirid. ad Laur. c. 95.*

In the second maine part there are divers speciall branches shewing the speciall things whereby Gods actuall providence is distinguished from his other outward actions. The first is, that it consists in *Gods ruling ordering and governing* the whole World, and watching over his creatures with a carefull eye. The second, that it comprehends in it Gods *doing* of all good, and his permission and *suffering* of all evill. The third, that by it God *disposeth* all things, which are done in the World to the manifestation of his glory, and the eternall salvation of his elect in Christ. The fourth and last is, that it is no other exercise of wisedome, power, goodnesse, mercy, and justice, 2. Branches in particular.

but in *executing things* which hee hath decreed from all eternity even ruling, ordering, and disposing all things wisely after the counsell of his owne will.

1. For the first point to wit, that God exerciseth his actuall providence in *ruling*, *ordering*, *and disposing*, the whole World and all therein as supreme Lord, King, Iudge, and Ruler thereof; the Scriptures aboundantly testifie, as *Gen.* 18. 25. and *Psalm.* 50. 6. *Psalm.* 82. 1. and 2 *Chron.* 19. 6. where God is said to bee *the Iudge of all the Earth*; yea *the Iudge both in Heaven and Earth, who sitteth chiefe among all Iudges and is with them in the iudgement.* Also in those places where the *Kingdome, Dominion, and Rule over all is said to belong to God*, and hee is said to bee the *King which reigneth and ruleth all to the utmost ends of the Earth*, yea to be *a great King above all Gods*; and the *onely potentate King of Kings and Lord of Lords*, as 1 *Chron.* 29. 10, 11. *Psalm.* 10. 16 and 29. 10. and 4. 27. and 95. 3. and his Kingdome is said to *rule over all*, *Psalm.* 103. 19. and that not for a time, but *from generation to generation*, *Psalm.* 145. 13. It is he *who setteth bounds to the tumultuous Seas beyond which they cannot passe*, *Iob* 38. 8. *Psalm.* 104. 9. and *ruleth over the raging waves*, *Psalm.* 89. 9. and *stilleth them when they arise.* And that hee hath a watchfull eye over all creatures, even to *preserve man and beast*, it appeares *Psalm.* 36. 6. and that as *his eyes are upon them that feare him, and hope in his mercy to deliver their soule from death, and to keepe them alive in famine*, *Psalm.* 33. 18, 19 So his face is *against them that do evill, to cut off the remembrance of them*, *Psalm.* 34. 16.

2. The second point is, that Gods providence is exercised both in the *doing of all good*, and in permitting, and *suffering wittingly and willingly all evill*, which commeth to passe in the World, and so it consists of two parts, *action*, and *permission.* This also is fully proved and confirmed, *Isa.* 41. 23. and 45. 7. where the Lord proves himselfe to bee *the onely true God by disposing all things*, both *forming* the light, and *making peace* by his active hand and power; and also *creating evill and darkenesse*, by permitting and giving up the Divell and his wicked instruments to abuse his power, which hee hath given them to doe evill and

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to worke wickednesse as wee see in *Pharaoh* whose heart hee is said to *harden*, yea and to *raise him up*, by giving him up to his owne lusts, and into the hand of *Satan* who hardened him and made his heart obdurate; so that the more God plagued him with great plagues, which naturally tend to breake a stout heart, and to pull downe pride; the more did his corruption rise up and rebell, and the more did *Satan* stirre him up against God, and his people, and made him run desperatly into the devouring gulfe of destruction. Wee see this also in Gods *permitting Satan* to afflict *Iob*, and to tempt him to blasphemy by stripping him naked of all that hee had; tormenting his body, and battering his soule with sore temptations of his wife and friends, and with *skaring dreames* and terrible visions as wee read, *Iob* 1. and 2. and 7. 14. Also the Apostle in expresse words affirmeth, that God being provoked by mens wilfull sins, doth in just wrath *give them to uncleanesse through the lusts of their owne hearts, and to vile affections and a reprobate minde to worke all iniquity with greedinesse*, *Rom.* 1. 24, 26, 28. and doth give them *the Spirit of slumber*, *eyes that they should not see and eares that they should not heare*, *Rom.* 11. 8. not by putting such a Spirit into them, so as hee sheddeth his Spirit on men through Christ, but by *suffering Satan*, the Spirit of lying, and of all blindnesse and wickednesse to enter into them (which hee would doe into all men, if God did not restraine him); and by casting them out of his protection; as wee see in the evill Spirit which *vexed Saul*, and in the lying Spirit which *deceived Ahab* by entering into his Prophets and speaking lyes by their mouths, 1 *Sam.* 16. 14. and 2 *King.* 22. 22. And thus wee see, that in all evils of sin Gods providence is exercised by way of *voluntary permission*. But as for all good things which come to passe, God hath in them an *approving will*, and *a working hand*, and worketh in men *both to will and to doe*; yea every *thought and purpose* of good, 2 *Cor.* 3. 5. *Philip.* 2. 13. and *without him we can doe nothing*, *Ioh.* 15. 5. So that in all morall duties, and in all good and godly workes, God worketh in men by his Spirit *immediatly*, and giveth them, hearts will and power to doe them, and they are but his instruments to performe these good things, as *Ioseph* professeth ascribing all his piety and charity which

hee ſhewed in nouriſhing his bretheren and their families to God. And all naturall good things, God worketh either *immediatly by his owne hand alone*, as in the creation, wherein hee gave being to all things without any meanes at all: or *by inſtruments* and meanes which hee himſelfe hath firſt created, hee giveth light by the Sun, Moone, and Starres, and by them, and the whole Heavens which are turned about by his counſels, and by their *influence* hee refreſheth and nouriſheth all creatures on Earth; and alſo doth by them both uſe *correction* and ſhew *mercy*, *Iob* 37. 12, 13. and *Matth.* 5. 45.

There are beſides theſe other things, which are good and profitable, not *ſimply* in their owne nature, but *by accident* and in ſome reſpect, as for example, for men to abſtaine from marriage and from begetting children for the increaſe of mankind is not a thing naturally or morally good in it ſelfe, being a refraining from the uſe of Gods ordinance; but yet in caſe of *urgent neceſſity*, when Gods Miniſters and Servants doe live in times and places of *perſecution*, and are driven to flee and wander from place to place naked, and deſtitute of meanes, whereby to maintaine Wives, and Children; Saint *Paul* tells us, it is *good for a Man* to live ſingle, and not to *touch a Woman*, 1 *Cor.* 7. 1, 35. for by this meanes he ſhall avoid much *diſtraction*, and more freely attend the ſervice of God. Alſo for men to *faſt*, and afflict their bodies by abſtaining from comfortable nouriſhment, and neceſſary food for a time is not *ſimply good* in it ſelfe: but yet it is profitable for taming the proud and rebellious fleſh, and for furthering of our *humiliation* in times of private and publike calamities, when Gods hand is heavy upon us, or upon our Land, and the feare of his threatning judgments which hang over our heads doe terrifie us, theſe and ſuch like are called *good things*, that is, profitable, expedient, and by accident, and in ſome reſpect and condition good.

Other things there bee which in their owne nature are *evill and hurtfull*, and evils of affliction and puniſhment, as croſſes of Gods people, and plagues which though they hurt and deſtroy the outward man and the fleſh, yet by God grace they worke to the ſaving of their ſoules, and the amendment of their lives as wee read *Pſalme* 119, 67, 71. and 1 *Cor.* 5. 5. and 11. 32.

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and in that respect are called *good*. And the plagues and destructions which befall the wicked, which to them are dreadfull and wofull evils and curses; but as they tend to the deliverance of Gods Church from their persecutions and oppressions; to the purging of his land; and the magnifying of Gods justice and power; so they are good *in the issue and event*, and in respect of Gods purpose intending good by them.

Now in all these, God hath an *active and working hand*, as well as a permitting will; and his actuall providence ruleth in them. Hee gives men the gift of continency, and *power over their owne wils to live single*, and to make themselves *Eunuches for his Kingdomes sake* as our Saviours words shew, *Matth.* 19. 11, 12. and the words of the Apostle, 1 *Cor.* 7. 37. Hee cals upon men in his word, and by his grace stirres them up to fasting, weeping, mourning, and afflicting of their bodies for the greater humiliation of their soules. *Joel.* 1. 14. and 2. 12. and *Zach.* 12. 10. Hee doth sometimes by his owne hand afflict his people when hee sends among them *sore diseases* which are the stroke of his hand, *Job* 36. 18. and *Psalme* 39. 10. and *by his owne immediate hand* hee strikes and consumes the wicked; *Iob* 34. 25, 26. as wee see in the drowning of the old World, in the destruction of *Pharaoh*, *Ananias*, and *Saphyra*, and divers others. Sometimes hee doth by good instruments afflict and punish his people, and plague and consume the wicked; as by his *Angell* hee punished *Israels* sin and *Davids* pride. 2 *Sam.* 24. 17. and destroyed the host of *Senacherib*, 2 *King.* 19. and smotte *Herod*, *Act.* 12. And by *Joshua*, *Moses*, *David*, destroyed the *Canaanites* and the *Philistines*, and other enemies of his Church. Sometimes by evill instruments hee afflicteth and punisheth his owne people, and plagueth and destroyeth the wicked; by *Absalom* and *Shimei* hee punished *David*, and by wicked *Jehu* hee destroyed the wicked family of *Ahab*; by *Satan* and the wicked *Sabæans* and *Chaldæans* hee afflicted and tryed *Job*; and by the proud King of *Assur* hee punished *Israel* and *Judah*, and destroyed the Idolatrous nations as appeares *Isa.* 10. where hee is called *the rod of Gods wrath*, and proud *Nebuchadnezar* is called *his servant* in punishing his people the Iewes, and destroying the obstinate among them, and in crushing the

wicked nations, *Ier.* 25.9. For he *in whom all doe live, move, and have all being*, *Act.* 17.28. gave to those wicked Kings power and might; and though their owne lusts, and unsatiable desire and ambition stirred them up, and so the act was in the wicked themselves, yet hee over-ruled and disposed their malice to performe his purpose, and to execute his most just judgements.

And thus wee see, that Gods actions are most wise and just in those evils which hee executeth by wicked instruments, and that which they doe with a wicked mind and for an evill end; God doth justly give them power to doe, and permits them to abuse his power, to their owne ends, when hee purposeth to direct all to a good end, and so doth. And therefore though no evill is done in the World, but by his providence; yet is hee *no author or efficient cause* of sin: the sinfulnesse of the action is of the evill instruments and the power of it, and the disposing of
Rom. 3.8. it to good, that onely is Gods. And although men who are limited by Gods law, may doe no least sin or evill for a good end, that greatest *good may come* thereof, and if they doe, it is sin in them; yet God, who is supreme Lord of all, and whose *will* is the rule of all righteousnesse, and who by his omnipotency can raise out of the greatest evill a farre greater good, and can make the Divels malice and mans fall, the occasion of bringing Christ into the World, and a way to shew his infinite goodnesse and mercy in saving and redeeming his elect, and to magnifie his glorious power and justice in their eyes, by destroying the wicked with eternall destruction, the sight whereof brings them to a more full fruition of his glory, and makes them farre more sensible of his goodnesse to them, and of their owne eternall blessednesse; hee may doe what seemes good to his heavenly wisedome: and *evill* so farre as he willeth it, and hath an hand in the ordering of it, is no sin, but doth more shew his goodnesse, and unspotted purity, and holinesse.

3. The third thing is, that God by his actuall providence *disposeth all things* which are done in the World, to the manifestation of his glory, and the eternall salvation of his elect in Christ. The glory of God is two wayes made manifest by his actuall providence.

First,

First, in a more *generall way*, by a more generall providence. Secondly by a more *speciall way*, which is called his speciall providence. Gods actuall providence is generall or speciall. 1.

First, by the generall, the whole World is ruled by an universall motion, and all things in the World, every one according to the proper nature and naturall disposition and inclination of it. For, as the Apostle saith, *Hee giveth to all life, and breath, and all things; and in him wee all live, move and have our being, Act.* 17. 25, 28. *Hee by his mighty word sustaineth all things, Hebr.* 1. 3. *His name is excellent in all the World, in which he sheweth his glory, Psalme* 8. 1. *The Heavens declare his glory, and the firmament sheweth his handy-worke: day unto day uttereth speech, and night unto night sheweth knowledge; and that by the Suns going round about the World, and discovering by his light all things from one end of Heaven and Earth to another, Psalme* 19. 1, 2.

This generall providence appeares, First, by his consecration of things. Secondly, by his destruction of so many as hee in his just will and judgement thinks fit. Thirdly, by his governing of all things according to his eternall counsell, and just will.

First, hee doth universally conserve and uphold *all things* in the World, by the light, motion and influence which hee hath given to the heavens in the creation; which are continually turned about by his counsels, that they *may doe whatsoever hee commandeth them upon the face of the World in the Earth, Iob* 37. 12. *Hee maketh his Sun to shine on the evill and on the good, and sendeth raine on the iust and unjust, Matth.* 5. 45. *Hee giveth food to all flesh, Psalme* 136. 27. *Hee giveth meat to the beasts, and feedeth the young ravens which crie, Psalme* 147. 9. *He provideth for the fowles of the aire their food, though they neither sow, nor reape; and cloatheth the grasse of the field, Matth.* 6. 26, 30. Gods conservation of his creatures.

This conservation is, first, by *succession*. For when any creatures passe away, hee maketh others of their race and kind to succeed by a continuall generation and propagation, as it were by a continued creation. The forming and *fashioning of men in the wombe* is ascribed to him, *Iob* 10. 8, 9, 10. and 31. 15. 1. By Succession.

and *Psalme* 139. 13. So that as men and other living creatures dye; their off spring and progeny succeed in their place, and by this meanes, *he doth renue the face of the Earth*, *Psalme* 104. 30. and not onely *one generation* of living creatures *passeth away, and another commeth in the place*, so that the earth is alwayes *replenished*; but *day and night* succeed continually by the going and returning of the Sun; and the winde whorleth about continually going and returning according to his circuits; *The waters doe all run into the Sea, and yet the Rivers are supplied by springs which come from the Sea, by secret passages under the Earth*, as the wise-Man sheweth, *Eccles.* 1. 4, 5, 6, 7.

2. By mutation. Secondly, hee preserveth all things universally by changing mutable things from an evill to a good, and from a lesse good to a better condition. *Hee girdeth the weake with strength*, *Job* 12. 18. 1 *Sam* 2. 4. *Hee maketh the barren wombe fruitfull*, *Psalme* 113. 9. *Hee turneth the wildernesse into standing pooles of water, and dry ground into water springs, and maketh the barren desert a fruitfull field*, *Psalme* 107. 35. *Isa.* 41. 18 and 51. 3. *Hee raiseth the needy out of the dust, and lifteth up the beggar from the dunghill*, 1 *Sam.* 2. 8. and *Psalme* 113. 7. And because the universality of creatures cannot bee preserved without Gods carefull keeping and preserving every particular; therefore God hath an eye to *every singular thing*, and his provident hand is reached forth to *every one of them*, in so much that our *haires are numbred*; and not one *small sparrow* can fall on the ground without him, *Matth.* 10. 29, 30. *Hee cloathed the grasse of the field*, even every *Lillie*, *Matth.* 6. 30. Hee reckons up our *teares*, *Psalme* 56. 9. and is with every one in his *going out and comming in*; in his *downe sitting and uprising*, *Psalme* 139. 1. 2. *Isa.* 27 28.

2. Gods destroying of creatures. Secondly, his generall providence appeareth, and is exercised in the *destruction* which hee himselfe according to his just will bringeth upon the whole Earth, or upon whole Nations and Cities, or upon some notable persons. The destruction of the whole World in the dayes of *Noah* came by his hand and providence, for hee said, *Behold I will bring a flood of waters and will destroy all flesh*, *Gen.* 6. 13. and hee foretold his purpose so to doe an hundred yeares before.

And

And the destruction of *Sodome* and *Gomorrha* was by fire which hee *rained upon them*, *Gen.* 19. Hee *smotte Egypt* with plagues and destroyed the *first borne*, and also *Pharaoh and his host*, *Exod.* 12. and 14. *Psalme* 135. 10. And the *Canaanites* by *Joshua* and *Israel*, *Josh.* 10. and 11. and *Senacheribs host*. 2 *King.* 19. And the murmuring *Israelites* together with *Corah*, *Dathan*, and *Abiram*, *Num.* 16. *Vzzah*, 2. *Sam.* 6. 6. *Herod. Act.* 12. and many others. By this destroying, and abolishing of men and other creatures, and by his consuming and wasting of them; by smitting the earth with barrennesse, and sending pestilence, and warre, hee makes men know, that hee is *Jehovah the righteous Judge*, and the Nations to *see and feele* that they are, but *mortall men* as the Psalmist testifieth, *Psalme* 9 21. and 46. 11.

Gods governing of his creatures.

Thirdly this generall providence is seene in his *government* of all things, according to his owne just will and good pleasure; Hee doth after a generall manner rule inferiour things by the light and influence of the Heavens, and of the Sun, Moone, and Starres; By the Sun hee rules the day, and by the Moone and Starres hee governes the night, *Psalme* 136. 8. 9. And as his eyes *are upon all things*, and upon all the *wayes and workes* of men; so hee *fashioneth their hearts*, *Psalme* 33. 15. Hee *keepeth the waters of the Sea within their bounds beyond which they doe not passe*, *Psalme* 104. 9. Hee hath *a set time* and *season* for every thing, and for every *purpose* under Heaven, *Eccles.* 3. 1. And this government hee exerciseth by *motion* and *direction* of motions; and by *cohibition*.

1. By motion.

First, by motion, for hee moveth all things, not onely the *mindes* & *wils* of men by turning their hearts at his pleasure, *Ier.* 12. 24. *Act.* 17. 28. *Psalme* 105. 25. and *Prov.* 21. 1. but also *things* without life by a naturall inclination, which hee giveth to every thing in his kind as the Psalmist sheweth in the Sun, Moone, and Starres, the windes and the waters, *Psalme* 104. 19. 25.

And by direction of all motions.

And as hee moveth every creature, so hee directeth all their *motions* as appeares, *Psalme* 37. 23. *Prov.* 20. 24. *Ier.* 10. 23. In so much, that what men do with a wicked mind, & for an evill end, God *turns it to the contrary*, & brings good out of it. *Iosephs* bre-

theren

theren intended his hurt & destruction in selling him for a slave; God *turned* it to his honour, and to the saving of them and much people alive, *Gen.* 50. 20. *Pharoh* rose to magnifie himselfe against God, and his people: God so *ruled and directed his* rage and furie, that hee shewed his power in him, and magnified his *name in all the Earth*; by turning *Pharaoh's* fiercenesse to his owne praise and glory, and to *Pharaoh's* destruction, *Exod.* 9. 16. The Iewes out of malice and envie crucified and murdered Christ: God out of his death raised *life*, and made his death, which they devised for his shame and ignominy, a glorious *triumph over the Divell and all the powers of darknesse*, and a way to *exaltation*, *Act.* 2. 23. They hardened their hearts to persecute the Apostles, and to drive the Preachers of the Gospell out of their land, and to quench the light thereof: God turned this their hardnesse and fall to the *salvation of the Gentiles*; for by this meanes the Gospell came to bee *preached in all nations*, *Rom.* 11. 11. Wicked heretiques raise up heresies to corrupt Gods Church, and God so orders their doings, that they who are *approved*, are thereby *made manifest*, and come to shine *as lights in the midst of a perverse generation*, 1 *Cor.* 11. 19. *Pauls* troubles and persecutions were intended for the overthrow of the Gospell: God made them fall out to the *furtherance of it*, *Phil.* 1. 12. The *Philistines* invaded the land of *Israel*, with purpose to doe *mischiefe to Israel*, and to wast their land: but God directed this motion of their hearts, and by his providence appointed it as a meanes to *recall Saul from pursuing David*, when hee had inclosed him on every side; and so saved him to bee a Saviour of *Israel*, and a destroyer of the *Philistines*, 1 *Sam.* 23. 27, 28.

2 By cohibition. Secondly, God governs the World and all things therein by *cohibition*, that is, restraining, and hindering the actions and motions of creatures, in his wisedome and by his power, when hee thinks it fit Hee *with-held Abimelech* from touching *Sarah Abrahams* wife, that hee might not sin, and staine himselfe ignorantly, *Gen.* 20. 6. Hee *suffered not the destroyer* of the first borne in *Egypt* to enter into the house of any of the *Israelites*, *Exod.* 12. 23. Hee *kept back* the waters of *Jordan* from running downward, so that it was dryed for *Israel to passe over on foote*,

Ios.

Iosh. 3. Hee *restraineth the influences of Heaven*, and the clouds from raine, and makes the *Heavens as brasse*, and the *Earth as iron*, for the *punishment of wicked* transgressors, and rebellious people, *Deut.* 28 13. *Iob* 26. 8. and 38. 31. Hee *bringeth the counsell of the heathen to nought, and maketh the devices of the people of none effect*, *Psalme* 33. 10. Hee *withheld Laban* from his evill purpose of hurting *Iacob*, *Gen.* 31. 42. And his *terrour restrained the Cities* round about, so that they pursued not after *Iacobs* Sons to take revenge on them, for the slaying of the *Shechemites*, *Gen.* 35. 5. And by his Spirit he *forbad Paul* and his companions to preach the Gospell in *Asia*, *Act.* 16. 6. In a word, as hee doth by a generall governing order all things universally and all events, even the heavens, the Earth, the Seas, Winter, Summer, and all seasons of the yeare, men and beasts, and makes an harmony and concord among things which are contrarie, tempering, moderating and keeping them in their proper places, and doth set up and pull downe Kingdomes & states. *Dan.* 2. 37. and 4. 25. So hee rules every singular creature and every singular event, turning harvest dayes into a tempestuous time of *thunder and raine*; as when hee terrified *Israel* to shew them their sin in asking a King, 1 *Sam.* 12. 16. So that wee need no further proofe of this point. Let that which is before said and proved, suffice to shew how God by a *generall way of providence* actually disposeth all things to the manifestation of his glory.

The *speciall way* by which God manifesteth his glory is by working things, and by ordering, ruling and disposing them to the revealing of his glory, more specially in the *salvation of his elect in Christ*, which divines doe call his *speciall providence*. Gods speciall providence.

This providence God exerciseth by his Son Christ, as hee is the Mediatour, Redeemer, Saviour, King, and Head of the Church universall; and by his Spirit sent forth in the name of Christ, and shed on the elect abundantly through him in their regeneration. This consists and sheweth it selfe in all the gracious *benefits and blessings* which God bestoweth upon men for salvation; and in the judgements which hee executeth on his enemies, the wicked, by which hee delivereth his Church out

of

of their cruell, bloody persecuting and oppressing hands; and doth magnifie and declare his justice and power, and more fully reveale and communicate himselfe to them for their greater blessednesse.

Described. The briefe Description of this speciall providence which I conceive to bee most plaine is. That it is *Gods exercise of his wisedome, power, justice, mercy, and all his goodnesse in executing his speciall decree of predestination, by which hee ordained all the elect both Angels and men to eternall blessednesse; and all the rest to eternall destruction, and withall did decree all the meanes which serve and tend to bring every one of them to their severall ends; and by which in the time appointed they are all brought to their decreed end according to his eternall purpose, and the counsell of his will.*

In the large prosecution of this point of Gods speciall providence, wee have just occasion offered to lay open all the rest of the great works of God, which fall within the compasse of the Divine art of sacred Divinity. For they all are contained under these two maine heads, to wit: 1 The *meanes* which serve for the effecting, and obtaining of the utmost end of reasonable creatures unto which God hath ordained them. 2. The *end it selfe* the manifestation of his glory more specially in the eternall *blessednesse* of his elect, which blessednesse doth consist in the eternall fruition of God in all his glory; and the sense thereof is exceedingly increased by their beholding of the eternall misery and destruction of the ungodly, their escape and deliverance, from which whole they consider and remember their joy and rejoycing shall bee doubled.

For in all wise providence there is a good end purposed, intended and decreed, and a provident ordaining, ordering and actuall disposing of the meanes which are necessary for the obtaining and effecting of that end, and therefore the speciall providence of God who is most wise and provident; infinite in goodnesse and power, must needs bee exercised in doing the most excellent workes, and in ordering and disposing them according to his eternall counsell and decree, to the best, and *most excellent end* of all, which is the fourth and last point in the Description of Gods actuall providence.

Now

Now the meanes which God hath ordained for the *manifestation of the glory of his grace and goodnesse* in the eternall blessednesse of his elect they goe before in execution; though the end is first in Gods intention. And therefore they come to bee handled in the first place. And they all may be reduced to two maine heads. The first is *mans fall*; The second is *mans restauration*.

In the fall of man, five things come to bee considered: First, the *Commandement* of God at which man stumbled and which the Divell made the occasion of mans fall. The second is the *fall it selfe*, what it was, and wherein it did consist. The third is the *state of rebellion*, into which man did fall. The fourth is the *multitude of evils*, which did accompany and follow mans sin and fall. The fifth is the *small reliques of good*, which remained in mans nature after his fall.

The Commandement of God is plainely laid downe, *Gen.* 2. 16, 17. And therefore I will first insist upon that portion of Scripture, and after will proceed to the description of the fall, as it is laid downe in the third Chapter.

But before I proceed further, let me conclude this Doctrine of Gods actuall providence with some use and application.

Use 1. Comfort to the faithfull.

First, it is matter of admirable comfort to all true Christians and faithfull people of God, in that the Lord whom they have chosen for their God, their rocke and confidence, is so wise and provident above all; ordering and disposing all things which come to passe in the World in wonderfull wisedome and by an omnipotent hand to his owne glory and the salvation of his elect in Christ. Whatsoever good commeth at any time, it is the gift of God; and all good blessings and benefits which they receive and enjoy from any hand or by any meanes, they are so many tokens and pledges of his love and fatherly care, and of his eye of providence watching over them for good. And whatsoever evils of any kind breake into the World by the malice of the Divell, and the outrage of wicked men; they are no other, nor no more, but such as God in his wisedome and goodnesse is pleased willingly to permit and suffer for a far greater good to his own people; and as he over-rules them all: and hath *set them their bounds beyond which they cannot passe*; so he disposeth and turneth

neth them all to his owne glory, and the manifestation of his justice and power in saving of his Church and people, and in confounding and destroying all his and their enemies, wherefore in times of peace, plenty and prosperity, when all good things and blessings of all sorts abound; Let us rejoyce and glory in the Lord and give him the praise of all, and offer up daily and continuall *sacrifices of thankfulnesse* with cheerefull hearts and willing minds; studying and striving with all our might, and to the utmost of our power; to use and employ all his blessings to the best advantage for his glory, the good of his Church, and the profit of our owne soules; being well assured, that these are his *talents* committed to our trust, which if wee by our faithfulnesse doe increase, wee shall in the day of account and reckoning, receive the *reward of good stewards and faithfull servants*, and bee received into the joy of our Lord.

Who learne also to bee thankfull.

But on the contrary, in evill and perillous time; when iniquity aboundeth sinnes of all sorts are increased; piety and charity are waxen cold, religion is skorned, the godly persecuted and oppressed, justice judgement and truth troden downe and trampled: Let us not faint nor feare nor bee dejected as men without hope; For the Lord our God, and our keeper is a provident God, his eyes neither slumber nor sleep; hee seeth and observeth all these things, and without his will and knowledge no evill can come to passe. As the Scripture saith of *Pharaoh*, so may wee say in this case; that *even for this same purpose God hath raised up these wicked persecutors and outrageous sinners; that is in* his just wrath hath given them up to *Satan* and their owne lusts to multiply sin and oppression, that *he may shew his power in them*, and make his justice glorious, and name famous throughout all the earth: When the *nations rage*, and the Kingdomes are *moved*, God can *give his voice*, and the earth shall *melt* and all the works of the wicked shall bee *dissolved*.

Vse 2. Terrour to the wicked.

Secondly, here is matter of terrour to the wicked, both them who commit sins in secret, and presume to *goe on in their lewd courses* with a conceipt, that none seeth nor taketh notice of their abominations; and also them who multiply their sins openly, and without feare increase their persecutions and oppressions, and vex and afflict *the meeke of the Earth*, and breake Gods

people

people in pieces; thinking that they shall never bee called to account, and *putting farre from them the day* of reckoning: Behold here, the Lord who is the judge all the earth, is a most provident God; all their doings are *naked and opened to his eyes*, and he obserues all their wayes and wicked workes; their power strength and greatnesse is from him, and he wittingly and willingly suffers them to abuse them to sin, and to oppression and wrong, and onely so long as he pleaseth, that when they have *filled up their measure*, hee may bring them to judgement, and may make them a skorne, derision, and footestole to the righteous whom they have skorned, hated and oppressed.

Thus much for the actuall providence of God.

FINIS.

THE DOCTRINE OF THE HOLY WEEKLY SABBATH:

Wherein is discovered the true ground, and the time of the first Institution; the nature of the Law binding man to keepe and sanctifie it, and the necessity as of the observation of it on the seventh and last day of the weeke *in the time of the Old Testament*; *so of the removing* of it to the first day now under the Gospell.

ALSO

Besides the speciall duties necessarily required for the due Sanctification thereof, these two profitable points are proved by demonstrations out of GODS Word.

First, That the Lord Christ God and Man, is the Lord of the Sabbath, on whom the Sabbath was first founded, and by whom it was changed from the last to the first day of the week; and is on that day unchangeably to be kept by all true Christians, untill they come to the eternall rest in Heaven, after the generall resurrection.

Secondly, That the faithfull under the Gospell are as necessarily bound to keep the weekly Sabbath of the Lords day, by vertue of the fourth Commandement, as the Fathers under the Law were bound to keepe the seventh day.

Delivered in divers Sermons by GEORGE WALKER *B.D. and Pastor of St.* John Evangelists *Church in* LONDON.

LEVIT. 19. 30. *Yee shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.*

Printed at London by *G.M.* for *John Bartlet*, at the signe of the gilt Cup, neare *S. Austins* Gate in Pauls Church-yard. MDCXLI.

TO THE RIGHT HONOVRABLE AND NOBLE *Lords* FRANCIS *Earle of* BEDFORD, *Robert* Earle of *Warwick*, *William* Viſcount *Say* and *Seale*, *Edward* Viſcount *Mandevile*, *Robert* Lord *Brooke*, *John* Lord *Roberts*, and the reſt of the Honourable Lords Committees in the upper houſe of the high Court of *Parliament*, *Grace and Peace with multiplicity of all Bleſſings temporall and eternall.*

Moſt Noble LORDS,

THat which the learned Doctours of the *Jews* doe ſay of their *Maſorah*, to wit, *That it is an hedge or defence to the Law.* We Chriſtians may more truly ſay of our weekly *Sabbath*, the *Lords day*, *that it is the hedge of defence to true Chriſtian Religion.* For as their *Maſorah* (which was their Annotations upon all the Scriptures of the old Teſtament, ſhewing the genuine reading and ſignification of every word in the Hebrew text, with what pricks, vowels and accents it ought to be, and was anciently written and read by *Moſes* and the Prophets, and by tradition from *Ezra*, and other ſucceeding Fathers in all ages delivered over unto them) did ſerve as an hedge and fence to keep the Scriptures of the old Teſtament pure from all corruption and alteration, ſo that if any *Scribe* did in writing any copy of them, omit or adde one word or letter; or alter and change any vowell, point or accent, his errour might eaſily by the notes and rules of their *Maſorah* be diſcerned and amended: So the *Lords* holy week-

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ly Sabbath being rightly observed according to the Law of God, and the first institution and sanctification of it, that is, First, by cessation and rest from all worldly cares, and all secular affairs (in respect whereof it is called in Scripture, שבת *Sabbath*, that is, rest and cessation.) Secondly, by devoting it only to the worship and service of God, and by sanctifying it with preaching, reading and hearing of the word, prayer, meditation, and other works of piety and exercises of true Religion (in which respect it is called the *Lords day*, that is, the day of the *Lord Christ*, consecrated to his honor, and to the service and worship of God in his name) It is most certainly (as we find by experience) a strong hedge and fence to true Christian Religion, by which true piety, and the true knowledge and worship of God, and true Faith in Christ, are upheld, maintained, increased and continued among all Christian nations from generation to generation. Without observation of this weekly *Sabbath*, and keeping this day of the Lord Christ holy, by holy assemblies, the publik and private worship of God, the knowledge of Christ, the memory of our Redemption by him, and of his finishing and perfecting that great work, and resting from it in his resurrection, the publike preaching, reading and hearing of the word, and all other exercises of Christian religion, which are the most effectuall ordinary meanes of grace and furtherances to eternall life and blessednesse would undoubtedly grow out of use, and at length utterly decay and vanish. This consideration did move me to insist more largely upon this subject, and to make many Sermons upon that Text, *Gen.* 2. 2, 3. which briefly relates the first institution of the *Sabbath* on the seventh day in the first weeke of the world; and Gods blessing and sanctifying of every seventh day in every week to be an holy *Sabbath* to his people. Out of which Sermons first publikly preached to mine owne peculiar flocke, I did afterwards compose this Treatise at the importunity of some of my best affected hearers, and imparted severall written copies of it unto divers of them, having at that time no hope to get it licensed for the Presse. For by Gods speciall providence I having handled the doctrine of the Creation, out of the 1. *Chap.* of *Genesis*, was by my order of preaching and expounding of that Scripture, led along and brought to this Text, concerning Gods sanctifying of the seventh day, at that very time when a book of liberty for sports on the Lords day, was by the Bishops in every Diocesse sent to every Parish Church, and commanded to be publickly read by every Minister in time of divine Service in the audience of all the

the people: And because I proceeded to handle this subject, as the order of my text did lead me; and durst not balk that part of Gods word; I was three severall times convented before my Ordinary, and admonished under paine of suspension, to proceed no further in this doctrine, not for any errour which could be objected against any part or passage in it; but only because the times would not beare it; And because I did not hold it fit nor safe for me to obey man rather then God by concealing from my flock any part of Gods truth, and shunning to declare unto them the whole counsell of God; I have undergone the high displeasure of that Primate to whose jurisdiction my Church doth belong, who upon divers false informations of catchers, which have bin imployed to entrap me in my words that they might have something wherof to accuse me, hath caused me to be convented before the Kings Majesty, and the Lords of his Honourable Privy Counsell, and hath charged and accused me to be a Preacher of factious and seditious Doctrine, and for many years the great troubler of the City of *London:* Wherupon I was committed close prisoner for two and twenty weeks, and through close custody was by sickness brought neare unto death, and could not obtain so much liberty as to be confined to the limits of my brothers house for the safety of my life, upon bayle of a 1000 pound given, untill by the testimony of fifty five Neighbour Ministers of best report in and about the City, I was declared to be innocent and free from all the crimes of which I was accused. Now blessed be God for your happy Assembly in this most hopefull *Parliament*, by which I have been eased of my strait bonds, and the times are so changed, that this Treatise, and divers others of my labours are licensed to passe by the Presse into the publik view of the world. I should not have dared to commend it to the sight, and grave Judgement of your Honours; If your godly Zeale for the sanctifying of the *Lords day*, and for the honouring of the name of the *Sabbath* (which appeared most evidently to us all, who of late were present at the time when that scandalous libell, intituled, *Sunday no Sabbath*, was most accurately and judiciously sifted and examined by your Honours, and justly censured and condemned to the fire) had not encouraged me to this bold attempt.

Although I have in this Treatise propounded and assayed to proove out of the Text and other places of holy Scripture such a ground of the weekly *Sabbath*, as the learned in their writings have not heretofore

observed: Yet because the end, use and scope of this discovery is most pious and godly, and it tends altogether to heape more honour on Christ, to advance Redemption above Creation; grace above nature, the state of Regeneration above the state of Innocency; and to shew a necessity of the change of the *Sabbath* from the seventh and last, to the first day of the week, after Christs performing and finishing of that great work of our Redemption in his resurrection; for which he was promised on the seventh day next after the ending of the Creation: I hope it will give no offence, nor receive censure of novelty; but rather find grace and acceptation in the eyes of your noble persons. That great God (who hath (as I beleeve and here profesſe) magnified his holy weekly *Sabbath* by grounding it in the first institution on Christ promised; and hath made it more honourable by removing and carrying it along together with Christ the Redeemer from the day of the promise to the day of the full performance of the great work of Redemption) magnifie your Honours, and make your persons still more and more honourable, by noble Acts undertaken and performed for the honour of his holy name, the advancement of true Religion; and the peace and prosperity of this Church and Kingdome under our most gracious Soveraigne Lord and King. To whom next under God and the Lord Jesus Christ, I most humbly devote my self, and vow to remain ever a most loyall subject; and next under him to your Honours

A most dutifull servant and daily suppliant to God

for your everlasting blessednesse,

GEO. WALKER.

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THE DOCTRINE OF THE SABBATH.

GEN. 2. 2,3.

2. *And on the seventh God ended his worke which he had made, and he rested the seventh day from all his worke which he had made.*
3. *And God blessed the seventh day, and sanctified it, because in it he had rested from all his worke which God created and made.*

CHAP. I.

IN the unfolding of this Text, and handling of this maine and necessary point, I will obserue the Method and order which is most agreeable to the order of the words.

First, from these words, (*And on the seventh day*) I will obserue, and declare the time of the Institution of the weekly Sabbath, even the very day wherein the first occasion was given for the sanctification of it; and God did first sanctifie it, and command that it should be kept holy. 1.

Secondly, I will shew the true ground and occasion of the institution of it, laid downe in the next words: *God ended his work which he had made, and hee rested the seventh day from all his worke which hee had made, and God blessed the seventh day.* 2.

3. Thirdly, I will declare what is the blessing, and sanctifying of the seventh day, where I shall have occasion to speake of the Law and Commandement by which God separated it from other naturall dayes to holy heavenly and supernaturall use. And of the duties which that Law requires at the hands of all Gods people in all ages to the end of the World on the most blessed day of all the seven in every weeke, even the weekely Sabbath-day. Under these heads divers subordinate points will offer themselves to be handled, and divers necessary questions will come to be answered and explained.

First, concerning the time of the institution, there are severall opinions among learned Writers of former and latter times.

First, some Heathen Writers, as *Iustine* and *Tacitus*, with others, have grossely and absurdly erred, as in the time, so also in the Author and in the occasion of the institution, though they had perhaps read the writings of *Moses*; yet it seemes they beleeved him not concerning the first institution of it by God; but finding the first expresse Law, concerning the keeping of the Sabbath given by *Moses* at Mount *Sina*, written in Tables of stone, and afterwards recorded in the Bookes of *Moses*; they make *Moses* the first author of the Sabbath, and that upon this occasion, because wandring with the *Israelites* out of *Ægypt* in the wilderneſſe, and finding no sustenance, but being forced to fast six dayes, at length comming to mount *Sina* with the people, there found meate, and rested, and upon this occasion did appoint it to be kept weekely for a Sabbath or day of rest.

But all true Christians, who beleeve the Scriptures to be the sacred infallible Word of God, being thereby better instructed, doe with one consent hold, confesse, and constantly teach, that God the Lord Jehovah, the onely true God, is the Author and Ordainer of the Sabbath, and that he first ordained it upon the ground and occasion mentioned in this Text, and expressed in the words of the Law. But yet in the time they much differ among themselves; Some in the time of the first institution concurre with the infidell Heathens before mentioned; though they differ much concerning the Author and the occasion; For they hold that the Sabbath was neither commanded by God, nor knowne to the Fathers and Patriarches, nor observed by any before the comming of *Israel* with *Moses* to mount *Sina*, and that the first institution of it was in the fourth Commandement given by God among the Ten from mount *Sina*, both by word of mouth, in

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the audience of all *Israel*, and also in Tables of stone written with his owne finger.

Justine Martyr, Tertullian, Irenæus, and other of the Auncient, seeme to have given the occasion of this opinion, where they make it a question, whether *Adam, Abel, Noah, Abraham, Melchizedeck*, or any of the holy Fathers kept the seventh day for an holy Sabbath, and affirme that *Abraham* beleeved and was justified, and called the friend of God without circumcision or observation of Sabbath; For from their words, which are but doubtfull, some late writers, both * Papists and Protestants, do goe about to prove that the Sabbath was not instituted by God untill the giving of the Law by *Moses* on Mount *Sina*.

*Iustin. Dialog cū Tryphone. Tertull. adversus Iudæos. Irenæus li 4. c. 10. *Tostatus. Pererius Gonarus.*

And although the words of this Text, written by *Moses*, doe here plainely affirme the contrary, and tell us that on the seventh day God ended his worke, rested and sanctified the seventh day; Yet thus they wrangle and wrest the Text by a childish forged sense and meaning; First, they grant the first words, that on the seventh day God ended his worke, and rested; But they deny that he blessed and sanctified the Sabbath on the same day, they say that here by way of anticipation, *Moses* mentions the blessing and sanctifying of the Sabbath, not as a thing at this time done; but as a thing which was first done in the giving of the Law on Mount *Sina*, many ages after, and that upon this ground which is here mentioned, to wit, his ending of his worke, and resting on the first seventh day of the World. And here *Moses* his purpose was, to shew not the time, but the equity of the institution: not the beginning but the ground of that Sabbath. The paraphrase of the Text in their sense runnes thus: And on the seventh day God ended his worke, and rested; and upon this ground he many ages after at Mount *Sina* instituted the seventh day to be kept by *Israel* for an holy Sabbath of rest. But though some men of learning, and divers out of affected error and malice stand for this opinion; yet indeed there is no ground for it in the Scriptures, but many plaine proofes to the contrary. First, this Text (if we take the words as they runne) shewes most manifestly, that on the seventh day, even the next after the six dayes of the Creation, God ended or perfected his worke, and on that day he rested, and also blessed and sanctified it to be his Sabbath. Secondly, there is no colour of reason for any man to thinke, that God should lay the ground and foundation of the Sabbath on the first seventh day of the World, and

suffer it to lye voide, and of no use, and never go about to build on it till so many ages after, God connot endure to do any thing in vaine, nor to suffer any thing to lye void, and to be of no use, which of it selfe is very
Heb. 11. 10, 16. useful. Surely, as he loved and chose all the holy Fathers from the beginning, and promised to them the eternall rest of heaven, which they looked for, and sought in the everlasting Citie, which hath sure foundations, and in the Countrie above in the World to come. So he kept not backe from them the outward signe, seale and pledge thereof, his holy Sabbath, which was both a motive to make them bend their whole course towards that rest, and a meanes to further them in their way and journey to it also.

Thirdly, the Lords owne words which he spake from Mount Sina in the commandement of the Sabbath, are most cleare, and doe shew that God blessed and Sanctified the Sabbath in the beginning, on the first seventh day wherein he ended his worke and rested. For he doth not say, I the Lord rested on the seventh day from works of creation, and therefore I now blesse and sanctifie every seventh day of every weeke hereafter. But the Lord rested the seventh day, wherefore the Lord blessed the Sabbath, and sanctified it, that is then of old in the beginning when he rested, he blessed and sanctified it.

Fourthly, the Sabbath day was kept and observed by the Israelites a moneth before they came to Mount Sina. *Exo.* 16. 25, 26. And Moses & the people knew that the seventh day after that God began to raine Manna from Heaven, for to be their bread, was the Lords Sabbath, as his words do plainely shew, and that the Lord before that time had by his word appointed it to be the rest of the holy Sabbath, *v.* 23. And the words of the Lord to Moses, when some of the people went out on the seventh day to gather Manna, do plainly shew, that God had before that time given them Commandements and Lawes concerning the rest of the seventh day; For in the 28. *ve.* he saith: *How long will ye refuse to keep my Commandements and Lawes?* Intimating that their going out on the seventh day was a refusing to keep his Lawes, which of old he had given, & before this had revealed to them. For otherwise they could not be said to transgresse: Lawes cannot be refused to be kept before they be given; Wherfore it is a vaine pretence and shift, which some use to decline this Argument, *viz.* that the ceasing of the Manna on the seventh day, and Moses his admonishing of the people to rest that day, was but a præludium of the fourth Commandement, and a

preparation

preparation to Gods promulgation of it; For the words of the Text shew most plainly, that the intermission of Manna was an evidence of the Sabbath already sanctified by the Commandement of God; the resting of the Israelites was observing and obeying of the Law already given, and the going out of some to gather Manna on the seventh day, was refusing to keep Gods Law given in the first institution.

Now, for *Justine Martyr*, *Tertullian*, *Irœneus*, their words doe not prove any thing for the maintaining of this opinion; *Tertullian* denyes only the perpetuall moralitie of the Law, concerning the Jewish Sabbath, and calls into question not the institution of it in the beginning, but the observation of it by the first Fathers and Patriarches. *Justine Martyr* & *Irœneus* say, that *Abraham* was justified without circumcision and observation of Sabbaths, that is, of the Ceremoniall Sabbaths commanded by God in the Ceremoniall Lawes given by Moses, not without observation of the weekly Sabbath, as the word, *Zabbaton*, of the plurall number which they use, doth clearely declare: That the weekly Sabbath was instituted from the beginning, the best learned of the Fathers affirme, as *Origen*, *Hierome*, *Austine* and others. And although the Scriptures which briefly runne over the lives and acts of the Fathers, make no expresse mention of their observation of the weekely Sabbath; yet we have divers places which minister very probable arguments for this purpose. In *Genesis*, *cap.* 4.3. It is said, that at the end of dayes, *Caine* brought his offering to the Lord, that is on the Sabbath, which was the end of the weeke and the last of the dayes. The Hebrew words are מִקֵּץ יָמִים and signifie at the end of dayes, and howsoever they are taken to signifie in processe of time, by some learned Translators, yet in no other place of Scripture doe I find, that they signifie any other end of dayes, but of a certaine set number of dayes, either of thirty or forty, or many dayes; Or of the dayes of a whole yeare, as 2 *Sam.* 14.26. where it is said, at the end of dayes, according to dayes, that is of every yeare, *Absalom* polled his head. And 1 *King.* 17.7. at the end of dayes, that is of a yeare (as *Tremellius* translates the words) the brooke dried up. Now, I see no reason why we should understand by the end of dayes, the end of the yeare, that *Caine* and *Abel* did onely at the end of the yeare offer to God, or after a long time; but that on every seventh day of the weeke, which is the weekely Sabbath, they sacrificed to God; undoubtedly their Father *Adam*, who taught them to sacrifice (which Worship

Origen.

Hieron. trad. in 2 Gen.

Austin in Psal. 80.

God first instituted on the seventh day) he also taught them the day of Gods holy worship even the Sabbath which God had sanctified, and this was the end of the dayes of the weeke.

Also in the same fourth of *Genesis* in the last *verse*, it is said, that when *Seths* Children began to increase, that then men began to call on the Name of the Lord; that is as learned *Junius* well expounds the words, they began to assemble themselves together in publicke assemblies to pray unto God and worship him, even all *Seths* seed who were Gods people, and were called by the name of the Lord, that is the Children of God, as we see, *Gen.6.2.* Now, as they had solemne and set meetings, so undoubtedly they had a set time, even every Sabbath or seventh day, and set places or Churches; for without set time and place there can be no solemne invocation or worship in solemne assemblies, as common sense teacheth.

And that *Noah* when he came out of the Arke began to observe the rest of the Sabbath, and did offer a sacrifice of the rest, that is of the holy Sabbath, and that God was well pleased with it. Me thinkes the Hebrew words in the originall Text teach very plainely; for it is said, that God smelled a savour of the rest; that is, he accepted it as a pleasing Sabbath sacrifice, the Hebrew emphaticall and demonstrative particle here added to set forth a speciall rest, implies so much. And the word which is in the Hebrew, rest, is of the same note and originall with the word which. *Exod.20.11.* in the fourth commandement is used to signifie Gods resting on the seventh day.

רֵיחַ הַנִּיחֹחַ
Gen 8.21.
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Now, all these things well weighed and laid together doe shew that this opinion, though held by some learned men, is but a meere dreame and idle fancie. And indeed the very first words in which God gave the fourth Commandement, to wit, remember the Sabbath day to keepe it holy, are of themselves alone a sufficient argument to prove, that the Lord did not in giving the Law from Mount *Sina* first institute the Sabbath day; but only did renew the memory of it, and of the first institution thereof by renewing and receiving his old Commandement, by which he on the first seventh day of the World did sanctifie it.

There is another opinion which divers both Antient and moderne Christians do hold upon a better ground; for they doe gather and conclude with one generall consent from the plaine words of this Text, that God in the beginning immediately after the creation ended, did

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give the Law of the Sabbath, and did bleſſe and ſanctifie the ſeventh day of the firſt weeke of the world, and every ſeventh day of every weeke following, and commanded it to be kept an holy Sabbath, in memory of his reſt on the ſeventh day.

But howſoever, they all agree in the generall; yet in divers ſpeciall and particular things they do much differ.

1. Some hold, that the Law of the Sabbath was given to man in the ſtate of innocency, before his fall on the ſixt day, and that it was written in mans heart, that he ought to keepe the ſeventh day holy; and that if man had continued in his integrity, he would haue kept the ſeventh day of every weeke an holy reſt unto the Lord his God.

2. Others hold, that the Sabbath was inſtituted not in the ſtate of innocency, nor before mans fall, which happened towards the end of the ſixth day; but that on the ſeventh day when God reſted from the worke of Creation, he then did bleſſe and ſanctifie that and every ſeventh day and appointed it to be a weekly Sabbath, and the Law by which he inſtituted the Sabbath, was no other but ſuch as was written in mans heart in the creation, and that man by the inſtinct of nature would have obeyed that Law and kept the Sabbath in the ſtate of innocency, if he had ſtood and continued therein.

3. A third ſort are of opinion, that the Sabbath was inſtituted and the Commandement for the keeping thereof given in the ſtate of innocency, and yet not till the ſeventh day; for they imagine that man ſtood more then one day, and did in his innocency keepe the Sabbath, and if he had continued would have alwayes kept it; not by any inſtinct of nature or light of naturall reaſon created in him and moving him ſo to do, but by a poſitive Law and precept given by God, of the ſame nature and kind with the Commandement of abſtaining from the tree of knowledge of good and evill.

In all and every of theſe opinions I find ſome failing, and no conſent and perfect agreement with the word of God.

First they all goe too farre, and have not one word in Scripture to warrant their opinion: that *Adam* in the ſtate of innocency ſhould and would have kept every ſeventh day for an holy reſt, and that God would have required it at his hands. For all Scriptures which mention the Sabbath doe ſpeake of it as of an holy ſigne looking altogether towards Chriſt, and towards the ſtate of grace and glory in him, and not towards the ſtate of innocency. It is moſt certaine that man

man in that ſtate was perfect with naturall perfection, at all times equally diſpoſed to obey God and to ſerve him, and to remember his Creation and to honour his creator. Hee needed no obſervation of any day to put him in mind of any thing which he had before known, & which God had revealed to him, his memory was perfect, and he knew whatſoever was needfull for him to know or do in that preſent ſtate. And his will was every moment ready to do whatſoever he knew to be right, he needed no ſigne to admoniſh him of his duty, or to move him to do it in due ſeaſon. He did not labour nor weary himſelfe, every day was to him a day of delight and pleaſure, of reſt and recreation, and in every creature which he did ſee or meddle with, he did behold and take notice of the wiſedome and goodneſſe of God. In a word: his whole life was a conſtant and obedient ſervice of God, and there was no inequallity nor leſſe worſhip of God in one day then in another, for he fully ſerved God at all times: Whoſoever denyes this muſt needs deny therein mans perfection and conſtant conformity to God in the ſtate of innocency. For where one day is kept better then another, there is inequallity, and no conſtant uniformity in himſelfe, nor conformity to Gods will.

In the ſecond place, they who hold that the Sabbath was firſt inſtituted after mans fall, and yet that it was written in mans heart in the ſtate of innocency, and he then was bound to keepe it: they fall into many abſurdities.

Firſt that a man was bound to keepe a Sabbath before ever it was inſtituted.

Secondly, that God did by his word and commandement teach man in vaine that which hee was fully taught already and had written in his heart.

Thirdly, that God gave to man a Law in vaine after his fall when he knew he was become unable to keepe it.

3. They who hold that the Law of the Sabbath was not written in mans heart, but was a poſitive Law given in the ſtate of innocency, of the ſame nature with that Commandement of mans not eating of the tree of knowledge. They doe make this Commandement of the Sabbath utterly void by mans fall, even as that of not eating is now void, and was not to bee renewed after mans fall. But of the unſoundneſſe and vanity of theſe opinions I ſhall ſpeake more fully, when I come to ſhew what kind of Law that

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of the Sabbath is, and how that commandement bindes men.

Now becauſe I cannot find any ſolidity, or ſatisfaction in any of theſe opinions, I have left humane writings even of the beſt learned, and have betaken my ſelfe wholly to the ſearching of the Holy Scriptures, Gods moſt pure infallible word, and what light I finde therein for the manifeſtation of the truth, I will not hide nor cover, but ſet it before you openly. And for the time when God firſt inſtituted the Sabbath, I conceive it to have beene not in the ſtate of innocency, but after mans fall immediately, and yet upon the ſeventh day wherein God reſted from the worke of the creation; as my Text here ſaith, and although this may ſeeme to croſſe the order of the Hiſtory as it is here laid downe by *Moſes*, becauſe mans fall is related a while after his ſanctification of the Sabbath, even in the third Chapt. Yet let this moove no man, for *Moſes* doth not ſet down all things in order as they were done in this and the next Chapter, but firſt he ſpeakes of the finiſhing of Heaven and Earth, and all the hoſt of them, and then of Gods reſt, and of the ſanctifying of the ſeventh day, and then returnes to ſpeake of things which were done before: as the planting of the garden in Eden, which was a worke of the third day, and the making of the woman and forming her of a rib taken out of mans ſide, and mans naming of all living creatures before the woman was made, which things were done on the ſixt day. Alſo in this Chapter, the forming of the man is related before the planting of the garden and the watering of it with a river which was devided into foure heads, though it is moſt evident that before there was a man to till the ground, God made every plant and tree that was pleaſant to the eye and good for food, to grow out of the ground, that is, all the trees of the garden amongſt the reſt, *ver.*5. Wherefore we muſt not cleave ſtrictly to the order in which *Moſes* ſets things downe in this Chapter, nor take all things to be firſt done which are here firſt related, for then we ſhould beleeve that plants, herbes trees, man and woman were all created after that the workes of creation were finiſhed, and after Gods reſting on the ſeventh day. But to paſſe by all needleſſe doubts, let us come to the proofes of this Point, which prove ſtrongly that Gods inſtitution of the Sabbath was not in mans innocency but after his fall.

Firſt, the very words of my Text affirme that the Sabbath was

inſtituted on the ſeventh day, for firſt it is ſaid in expreſſe words, that on the ſeventh day God reſted and bleſſed and ſanctified that day.

Secondly, the things which gave God occaſion to ſanctifie the ſeventh day, and upon which the firſt inſtitution of the Sabbath was grounded came not to paſſe, neither were they in being untill the ſeventh day, that is Gods perfecting of the worke and reſting from al the work which he had made: the words of the Text are very plain, *On, or in the ſeventh day God ended his Worke and reſted*, and becauſe of this reſting he bleſſed and ſanctified the ſeventh day, And therefore the ſanctifying of the ſeventh day which was the inſtitution of the Sabbath, cannot be before the ſeventh day; The building could not be before there was ground to build on, neither could the worke go before the cauſe and occaſion of it.

Thirdly, it is againſt all reaſon to thinke that God actually bleſſed and ſanctified the ſeventh day, and made it his holy Sabbath before it came into being. Now this ground being very cleare, that the Sabbath was inſtituted on the ſeventh day from the beginning of the creation and not before, I proceed to a ſecond ground, to wit: that man did fall towards the end of the ſixt day, even on the ſame day in which he was created, which being fully prooved, it will neceſſarily follow. That the firſt inſtitution of the Sabbath was after mans fall and not in the ſtate of innocency.

Firſt that man did fall upon the very day of his creation the ſixt day, I proove by plaine Scriptures and by ſtrong arguments grounded on them. The firſt teſtimony is that ſpeech of *David*, *Pſalme* 49.12. *Man being in honour lodged not a night therein, but became like the beaſts that periſh.* So the words runne in the originall text, and we cannot without wreſting of the words from their proper ſence in the Hebrew, expound them of any other perſon but of the firſt *Adam* and of his fall, the word which is in our tranſlation (man) is *Adam* in the Hebrew, and the words which wee read in our Engliſh (abideth not) *Bal-jalin*, and in the Hebrew ſignifie, lodged not a night therein; as appeareth by other Scriptures, in which it is continually uſed to ſignifie lodging or tarrying for a night, *viz.* *Exod.*23.18. & 34.25. *Deut.*16.4. where God forbids the *Iſraelites to let the fat of their Sacrifice, or any part of the fleſh of the Paſchall lambe to lodge with them all night till the morning.* And 2 *Sam.*17.8. where

when *Hushai* said to *Absalom* of his Father *David*, that *hee was a man of warre, and would not lodge with the people.* And 2 *Sam.*19.8. where *Joab* saith to *David, there will not one abide with thee one night.* And *Psal.*30.5. where it is said, that *weeping may lodge for a night, but joy commeth in the morning.* And so in all other Scriptures this word is used. And the learned Hebrewes who best know the propriety of the phrase: understand this place of *Adam* and of his falling on the day of his Creation, and not continuing one night in the honourable state of innocency. The second testimony is that speech of our Saviour, *Joh.*8.44. where he saith that the Divell was *a murtherer of man and a lyar from the beginning and abode not in the truth.* By the beginning is meant the first day of mans Creation, and it is never absolutely us.d in any other sence but for the time of the first Creation. Now if the Divell did lye and deceive and murther man by drawing him to sinne from the first day of mans being, it followes that man did fall on the sixt day, which was the day of his creation. The third proofe is grounded on the words which passed betweene the woman and the Serpent, The Serpents speech implies that as yet they had not eaten of any tree, and that he set upon the woman immediately after that God had given them commandement not to eate of the tree of knowledge; the words which he useth (*Yea, or is it even so*) they are a forme of speech used by one that standing aloofe and over-hearing what was forbidden, doth immediately step in and askes the party to whom the commandement was given, if it were even so as he conceived. And the womans answer is in such a word as is of the future tense in Hebrew, and signifies not an act past or present, but a power and liberty to eate hereafter when they should have occasion, and the true translation of her words is: we may or will hereafter eate of the fruite of the trees of the garden. Also it is very likely that if they had eaten of the fruite of any tree of their owne accord before their temptation and fall, their reason, will and appetite would have led them to the tree of life, which was neere at hand even in the middest of the garden close by the forbidden tree, *ver.*9. The very name whereof was amiable, and unto which the naturall desire of man did of it selfe chiefly carry him, as Gods words doe intimate, *Chap.*3.22. But that they had not yet reached forth their hands to take and eate of that tree, that speech of God shewes, *Chap.*3.23. where

נִגְּעָה Gen. 21, 2.

he ſaith that he will caſt *Adam* out of the garden. *Leaſt hee put forth his hand and take and eate af the tree of life*, which was the ſeale of naturall life; Now this had beene too late if they had already before eaten of it.

Fourthly, ſo ſoone as God had created the woman, and given her to the man, he gave them the bleſſing of fruitfulneſſe, and the deſire of procreation of children which is moſt naturall to man, and he did bid them increaſe and multiply, ſo we reade, *Chap.*1.28. and undoubtedly they would not have neglected the bleſſing of multiplying and increaſing man-kind, but if they had continued in their integrity one night, the woman by companying with the man would have conceived a pure ſeed without ſinne, for there was no barrenneſſe of the wombe in innocency, that came in as a curſe after the fall. *Chap.*3.16.

Fiftly, the verity of Gods threatning, and the ſtrictneſſe of his juſtice required that in the ſame day wherein man ſinned, in the ſame ſhould the ſentence of death be executed, the words of the Law are very peremtory, *ver.*17. *In the day that thou eateſt thou ſhalt ſurely dye.* Which ſentence was fully and truly executed, though not on *Adam* himſelfe, yet on Chriſt the ſecond *Adam* mans ſurety. The firſt *Adam* and all his poſterity are the ſame day made ſubject to death, wherein they act or partake actually of this tranſgreſſion, and Chriſt the ſecond *Adam* who undertooke to ſatisfie the Law for this ſinne and to ſuffer the puniſhment due to it and all ſinnes which ſpring from this roote, did certainely dye on the ſame day, and at the ſame houre of the day in which the firſt *Adam* tranſgreſſed, ſo *Iræneus* and divers of the ancients and other acute writers do hold, and they well obſerve, that on the ſixt day of the weeke on which day *Adam* was created and after the ninth houre of that day, that is in the afternoone, and towards the end of the day Chriſt ſuffered both a curſed bodily death on the croſſe, and alſo the agonies and paynes of the ſecond death, as he ſheweth by his crying out, *My God my God Why haſt thou forſaken mee.* And by his word *Conſummatum eſt*, that is, the fulneſſe and utmoſt extremity of torments is come, or now is the utmoſt extremity of my painefull ſuffering. And therefore it is very probable and cannot without ſcornefull wrangling be denied, that *Adams* fall was about the ſame time of the ſixt day, which doth make good the word of God and

ſhew

ſhew the verity of his threatning Law, and his admirable wiſedome and providence in thinking of mans redemption before he would ſuffer man to fall.

Sixtly if *Adam* had ſtood any while, even one day or night or more untill he had eaten of the tree of life, which ſeemes to be a ſeale of the firſt Covenant of life by workes of naturall righteouſneſſe, it is likely that he could not have fallen, nor the Divell beene ſuffered to tempt him, or if after the taſt of the ſweetneſſe of the tree of life, and the ſealing of the covenant of life by his owne workes of obedience, he had fallen: ſurely his fall had beene more deſperate, even totall and finall apoſtacy: for which God alloweth no Sacrifice to be offered nor prayer to be made, and from which there is no recovery nor renewing by repentance. The Divell being created with the Angells amongſt the ſupernaturall hoſt on the firſt day, and having ſeene the glory of God and taſted of the Heavenly joyes all the ſix dayes of the creation untill man was created and all the frame of the world finiſhed, and Lordſhip given to man over all inferiour creatures, he then after this taſt falling away and not abiding in the truth but leaving his firſt eſtate, did ſinne more deſperately and rebelliouſly againſt the light, and his ſinne is ſo hatefull to God, that he will not accept of any ſatisfaction for it, neither could the Sonne of God undertake for him. But mans fall being at the firſt before he had taſted of the tree of life and the full ſweetneſſe and fruition of earthly felicity, and ſpringing not originall from himſelfe, but from the Divell who deceived him, therefore there is mercy with God for him, Gods giving of Chriſt, and Chriſts undertaking for man, is an argument that *Adam* did fall in the day of his creation before he had taſted of the tree of life, and that he was made, marde, formed and deformed in one day, as the Greeke writers ſpeake

Heb. 10. 26. 1 Ioh. 3. 16. Heb. 6. 6.

Laſtly, it ſeemes by divers other reaſons very probable, that man did fall on the ſixt day before he had eaten of the tree of life, which if he had beene left to himſelfe, and if hee had not beene prevented and ſeduced by the Divell he would have done.

Firſt becauſe the Covenant of life by mans owne workes of obedience, being ſealed by his eating of that tree which was the ſeale of that Covenant: as appeares by Gods ſpeech, *Geneſis.* 3. 23. Man had beene confirmed in that naturall life and eſtate wherein God created him, and the Divell could have had no power

either to seduce him or to prevaile by his temptations.

Secondly the things which *Adam* did after his creation and before his fall: could not be done orderly and distinctly in lesse then a good part of a day. First God brought all living creatures before him, and hee tooke notice of them, and gave to every kinde of creature fit names, before the woman was made, as appeares, *ver.*20. Then God cast him into a deepe sleepe and tooke one of his ribs, and formed it into a woman and brought her to him. After that God gave them the blessing of fruitfulnesse, and said be fruitfull and multiply, he also gave them rule and dominion over all creatures, and appointed them all Trees bearing fruit, and Herbes bearing seed for their meat, and set man to keepe and dresse the garden, and withall he gave them the commandement to abstaine from the tree of knowledge of good and evill, before they were tempted and drawne into sinne and transgression. Therefore their fall must needs be towards the end of the day, after the ninth houre, at the same time of the day in which Christ suffered death and gave up the Ghost: as the Gospell shewes, *Math.*27.46. and so the day and houre of mans first sinne, was the day and houre of death for sinne according to Gods threatning, *ver.*17.

Thirdly after their fall and the sight of their nakednesse, they sewed fig leaves together and made them aprones, and by this time we may suppose that the Sunne did set and the coole of the day approached. even the breathing winde which commonly blowes after the setting of the Sunne, and did blow in the night of the seventh day, at which time they heard Gods voice walking in the garden, which was terrible unto them, partly by reason of the darkenesse of the night, and partly through the conscience of their sinne, and the shame of nakednesse which sinne brought upon them, and hereupon they hid themselves from Gods presence among the trees of the garden, which shelter was too vaine and foolish, no way able to hide them from Gods pure eyes. Therefore certainely they did sinne and fall towards the end of the sixt day in which they were created. And justly might *Adam* have cursed the day of his creation, if Christ had not immediatly betimes on the seventh day been promised, and had not actually and openly undertaken to become the seed of the woman, and began to be an actuall mediator for mans redemption.

And thus I have by the helpe and light of Scriptures made it plaine and

and manifeſt, that mans firſt ſinne and fall was on the ſixt day. And that the firſt inſtitution of the Sabbath being upon the ſeventh day, muſt needs be after mans fall and not in the ſtate of innocency.

CHAP. II.

NOw this prooving and demonſtrating of the firſt point in my Text, to wit: the time of the firſt inſtitution of the Sabbath, doth lead us directly as it were by the hand unto the ſecond maine point, that is, the ground upon which the Sabbath was founded, and the true outward mooving cauſe and occaſion of the firſt inſtitution of it.

Firſt we may hence collect that the ground of the Sabbath is not any thing revealed or done on the ſix dayes of the creation, and therefore there was no uſe of the Sabbath nor place for it in the ſtate of innocency, neither is it a commemoration of any thing then brought into beeing, but rather of Gods reſting from creation and ceaſing to proceed further in perfecting the world by way of creation.

Secondly, that the true ground muſt be ſought and found among the things which came to paſſe on the ſeventh day, and after the ſtate of innocency which ended at mans tranſgreſſion and fall, now this we will ſeeke in the next words of the Text.

The ground of the Sabbath.

And on the ſeventh day God ended his Worke Which he had made, and on the ſeventh day God reſted from all his Workes which he had made, and God bleſſed the ſeventh day.

In theſe words we may obſerve three diſtinct things concurring on the ſeventh day.

Firſt Gods ending or perfecting of the whole worke or buſineſſe of the creation.

Secondly Gods reſting from that worke and ceaſing to proceed that way, and giving over to uphold the world, and to repaire man and other creatures (which were brought under corruption and through his fall made ſubject to vanity) by the meere worke of creation.

Thirdly Gods bleſſing the ſeventh day by revealing therein a great

great blessing, farre above all the good which he shewed in the six dayes of the creation.

That these are the true grounds of the Sabbath, and that God because of these concurring and comming together on the seventh day, did sanctifie it and made it an holy Sabbath, to be kept by man for an holy rest, the words following immediately do shew where it is said God did sanctifie the seventh day, because in it he rested from all his worke of creation, and from dealing and doing that way. These three points, I will therefore prove and explaine out of the words of the Text in their order.

וַיְכַל אֱלֹהִים מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

First for Gods ending or perfecting of his workes which he had made, that is, expressed in the first words. [*God ended his Workes Which he had made.*] the words in the Originall Hebrew text are these; *Vaiecal Elohim melachto asher gnassah*, which are diversly translated and expounded by the Learned translators and expositors of this text.

The Vulgar Latine runnes thus: *Complevitq; Deus opus suum quod fecerat.* That is, God finished his worke which he had made, or God made his worke compleat on the seventh day. The Greeke Septuagints render the words thus. Συνετελεσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ. That is, God perfected his worke on the sixt day.

The Chaldee paraphraseth thus. *On the seventh day God delighted in his Worke Which he had made. Tremellius & Junius* and many other learned expositors do reade the words thus: That before the seventh day God had ended his worke, and had finished it on the seventh day, that is, when the seventh day came he had ended the creation.

The words thus diversly translated seeme to have severall meanings and may be taken in divers and severall sences. The Vulgar Latine which is all one with our English translation, seemes to make this the sence of the words. *That on the seventh day God made an end of his Worke*, which till then was not fully finished, and that in memory and for joy of the finishing of his worke and making it fully compleate on the seventh day, he sanctified that day to be his holy Sabbath.

The Chaldee paraphrase seemes to make the joy and delight which God tooke in viewing all the worke of creation on the seventh day, to be a ground and cause of Gods sanctifying that day for his Sabbath.

Tremellius

Tremellius and the learned who agree with him, seeme to hold Chap. 2.
that God had before on the sixt day ended all the workes of the creation. And all being finished when the seventh day came, that was the onely day of the weeke in which God had no worke left to be finished, nor any thing to make, and therefore he made this his holy day and day of rest. This also seemes to be the meaning of the Greeke Septuagints, who for this purpose have changed the Hebrew text, and instead of the seventh day, put in the sixt day for the ending of the weeke, and the seventh day they make the day onely of Gods resting.

Now of all these translations taken in these Vulgar sences, there is not any one which can give full satisfaction and remoove all doubts and scruples: Yea if we receive and grant them all, some difficulties will still remaine; And therefore, for the removing of all doubts and full manifestation of the truth, I will endeavour to search and dive further into the words of the Originall Hebrew text, and to finde out a further sence and meaning, by comparing them with other Scriptures which give more light unto them, and in so doing I will make use of these severall translations and sences, to gather some light and strength from them, and from the difference which is among them for the more full manifestation of the truth which I shall commend unto you.

First for the Hebrew word כָּלָה which is here translated, *Ended, Perfected, Finished*, it signifies in the first and most proper and full sence, to bring a thing to the full end of it, so that now it hath all which belongs to it in any kinde. Sometimes it is used in Scripture to signifie the bringing of a thing to the last end of it, either by consuming of it, and bringing it to an end of beeing and well beeing which it had before, *Job.*4.9. *By the breath of Gods nostrills* the wicked are said to be consumed, and *Isa.*1.25. or by ceasing to continue it if it be a transient action or speech: as *Gen.*17.22. *God ended his speech or talke with Abraham*, that is: ceased to continue it, and *Exod.*34.33. & 1 *Sam.*10.13. & 2 *Sam.*6.18. 1 *King.*7.40. where mention is made of *Moses* his ceasing to speake, of *Sauls* making an end of prophecying, and *David* of offering Sacrifice, and *Hiram* of his working. This sence is in no case to be admitted.

First because God consumed not the works which he had made before, neither did God bring his working and making of crea-

Chap. 2. tures to an end by ceasing to continue it, for that was the sixt day when he had made the woman the last creature which he made, then he ceased from his working and brought it to an end.

Secondly because consuming and destroying of creatures, can be no good ground of blessing and sanctifying the day and time in which it is done.

Sometimes this word is used to signifie the bringing of a thing to the full end of perfection, either by adding to the last and utmost thing which belongs to the nature, kinde and being of it, so that now it wants no perfection which it ought to have in that kinde, thus the word is used, 2 *Chro.*7.11. where it is said that *Salomon finished the house of the Lord,* and *Exod.*40.33. *Moses finished all the Worke of the Tabernacle.* Or else by adding to it more then naturally belongs to it: even some supernaturall and extraordinary perfection, thus the word is used, *Ezek.*16.14. where it is said that *God made Jerusalem perfect by his beauty* which he put upon his people whom he placed to dwell therein: even *David* and other holy men whom he beautified with supernaturall and saving gifts and graces. In this last sence I conceive the word to be especially here used. For it is most certaine that God brought all things to the full end and naturall perfection on the sixt day when he created man and woman, and gave them rule and dominion over all living creatures, and appointed all things which he had made to serve for their use, and so much the last words of the first *Chap.* shew, where it is said: *God saw every thing Which he had made, and behold it Was very good,* and this was before the end of the sixt day. And therefore that giving of full naturall beeing and perfection cannot be this which is here said to be on the seventh day. If we should here understand that perfecting and finishing of the work; we must either with the 70. *Greek Translators* corrupt the text, and for the seventh put the sixt day; or else with *Tremelius* and others, straine the plaine words of the text and make this the sence of them; *In the seventh day* (that is before the seventh day) *God ended,* that is: God had ended his work and already finished it before, to wit: on the sixt day; which being granted, It will hereupon follow, either that this perfecting of Gods work is no ground of the Sabbath at all, or else that the sixt should rather be the Sabbath, because it was the day and time in which God brought the created worke to perfection.

But

But here in the originall text, the Hebrew words are *Beiom haſhebiſi. In the ſeventh day,* that is: within the compaſſe of that day God perfected his worke which he had before made and created on the ſix dayes, and therefore I doe verily conceive and beleeve, and dare be bold to affirme for a certaine truth, that on the ſeventh day, God gave to the work which he had before made very good and perfect, with naturall and mutable perfection, (and which the Divell by mans fall had marred and defaced) now another ſecond and greater, even ſupernaturall perfection by promiſing Chriſt the bleſſed ſeed of the woman for the reſtauration of the work defaced, and by Chriſt his undertaking not only to redeeme us from all evills which entered in by mans ſinne, and from that mutability of eſtate in which we were all created: but alſo to exalt us to a farre more excellent ſtate and condition, even to the ſtate of immutable grace here, and of eternall life and glory in the ſight and fruition of God in Heaven hereafter in the world to come. Chap. 2.

That *Adam* did ſinne and fall on the ſixth day which we call Fryday, and in all likelihood towards the evening about the ſame houre in which Chriſt dyed on the Croſſe to redeeme us from that ſinne and all ſinnes which thereby entered into the world, I have prooved before. That after mans fall and diſcovery of his nakedneſſe, and ſowing of figge leaves together for aprons, Gods voice was heard walking in the garden in the coole of the day, that is, after the ſunne was gone down and the ſeventh day begun, and that *Adam* hid himſelfe the words of the text affirme plainely in the third Chapter. Alſo that after the conventing, examining and arraigning of the man and the woman, and curſing of the ſerpent, and alſo of the earth; and paſſing ſentence of puniſhment on the perſon of the man and woman, to wit: ſorrowes and labours in this life, and in the end thereof bodily death and returning to duſt, God for a comfortable remedy of all theſe evils, promiſed Chriſt to redeeme man-kind from them all and to purchaſe for them eternall life and glory, the hiſtory as it is in the ſame third Chapter laid downe ſhewes moſt clearly, and I do verily beleeve that all reaſonable men, eſpecially all true Chriſtians, will moſt freely confeſſe and willingly grant: That Chriſt in the day wherein he was firſt promiſed, and did actually undertake to redeeme the world, brought in a greater perfection unto the worke of creation, or the things created, then they had before given to them

Chap. 2. on the six dayes in their creation, to wit: supernaturall grace, and heavenly and spirituall gifts of holinesse, which exalt man to a state immutable and eternall.

Now seeing it is a truth most manifest, that in the seventh day (God the Father promising the blessed seed Christ to destroy the workes, and to breake the head and power of the Divell the Old serpent, and the Sonne of God actually undertaking mans redemption, and beginning to mediate for man: And God the Holy Ghost inspiring by the promise and through Christ grace and faith into both the man and the woman to beleeve that out of her who was the instrument of death to man, should Christ spring, who is the life and light of men, and so she should become, *Chavah*, that is, the living one, or mother of all living) there was a supernaturall perfection brought into the world. And God brought his worke which he made to a better estate, and shewed a further end of things created. Surely it should be too much perversnesse in us, and too grosse resisting of our owne reason, guided by the text it selfe, if we should deny or refuse to beleeve, that this perfecting of Gods worke is here meant in this place, and is the true ground of blessing the seventh day to be the Lords holy Sabbath.

And thus I hope I have fully discovered the true sense and meaning of the first words, and shewed how we are to understand this which is here said, to wit: *And on the seventh day God ended or perfected his Worke.*

I proceed to the next words, *And on the seventh day God rested from all his Worke Which he had made*, to which I adde the repetition of the same words with some addition in the latter end of the third *vers.* namely, *that he rested from all the Worke Which he created*, even *from making any more*, so the words in the Hebrew do runne. Now for the word *rested*, it is in the originall שָׁבַת *Shabath*, of which the name of the Sabbath is derived, and it doth not signifie a resting of God for to refresh himselfe, as being weary, nor resting from all working absolutely and simply, but ceasing from making any more kindes of creatures: for God doth alwayes as a provident Lord and Father, work in the continuall generation of particular creatures; and in multiplying, preserving, ordering and disposing of them, as our Saviour shewes, *John* 5.17. Here therefore we are to understand, that on the first six dayes the Lord shewed his good will and plea-

sure

sure in making every thing very good and perfect, with naturall perfection. So in the seventh day he rested wholly from making any new kinde of creature by way of former creation: And man being fallen and having brought confusion into the world, and corruption and vanity upon the creatures, Christ is promised and actually undertakes and begins to interceede for man, and to be his redeemer and Saviour, and by this meanes God may bee said to rest divers wayes. Cha. 2.

First whereas the rigour of justice required that man should dye and perish in the same day wherein hee sinned, and the creatures made for his use should together with him be destroyed, and so should God have bin busied in execution of justice and destroying his former work, and in making a new world of creatures: the eternall word the Sonne of God undertooke mans Redemption, brings rest to God by that meanes from destroying the former and making a new or second worke of creation, which is truly called resting from all the worke which he had made.

Secondly the naturall estate and best being and perfection which man and other creatures had by creation, shewing it selfe mutable by mans fall and so appearing, If God should have proceeded and gone on in the same manner of working as he had done in the six dayes of the creation, there should have been no rest nor end of his work of making and remaking. But Christ undertooke the worke of redemption and as an allsufficient Saviour to perfect for ever them that are sanctified by the communion of his Spirit and spirituall and supernaturall grace, and to renue them after his heavenly Image of true and unchangeable holinesse, doth this way bring rest to God from the work or busnesse of creation, and sets on foot a new and more admirable work in which God resteth, and in which he taketh much delight, and by which his creatures are reconciled, and made pleasing and acceptable to him.

Thirdly Christ who was promised to become the seed of the woman for mans redemption, being the eternall wisedome and mighty word of God, and able to beare up the pillars of the earth, when it and all the whole tents thereof were dissolved, and the first foundations thereof were out of course, as the Psalmist speakes, *Psal.* 5. 3. & 82. 5, 8. God doth justly settle his rest on him and commits to him the ruling, governing and judging of the world, as he is me-

Chap. 2. diatour and the Sonne of man. So our Saviour himſelfe affirmes, *Joh.* 5. 22, 27.

Now that on the ſeventh day God did not barely reſt from his worke of creating and making creatures; but alſo that in and by Chriſt promiſed on that day, he found reſt and reſted the ſeverall wayes before named, the holy Scriptures and alſo common reaſon do plainly ſhew.

Firſt a bare reſting from creation and not working is not a matter of ſuch moment and benefit, that it ſhould be the ground of bleſſing and ſanctifying of one day in ſeven every weeke to the ſolemne memory of it. Holy dayes and feaſts mentioned in the Scriptures have alwayes beene appointed by God, and ſet apart for the commemoration of ſome great extraordinary workes, as delivering *Iſrael* out of *Egypt*, giving of the Law and ſuch like.

Secondly, that Gods reſting on the ſeventh day was more then this word שַׁבָּת *Shabath*, which is here uſed, doth properly ſignifie in any other places of Scripture where it is uſed to ſet forth other ceaſing and reſting from worke. The holy Scriptures themſelves doe fully ſhew. Alſo that God found reſt in Chriſt: even of refreſhing, and ſetled his delight in him the Redeemer, and in his worke of redemption, and committed the world to be Ruled, Judged, Ordered and diſpoſed by him as Mediator, upon the ſeventh day and from that day forward untill the eternall reſt of Heaven comes in, and the kingdome be delivered up to God his Father, that God may be all in all. As for example *Exod.* 20. 11. where God in giving of the Law, and mentioning the ground of his ſanctifying of the ſeventh day, to wit, his reſting, doth uſe the Hebrew word יָנַח *Janach*; which ſignifies not a bare reſting from worke, but וַיִּנָּפַשׁ ſuch a reſt as is full of ſweetneſſe and delight, and *Exod.* 31. 17. where it is ſaid *that on the ſeventh day God reſted* and was refreſhed, that is: he did not onely ceaſe from creating and reſt from workes of creation, but he found alſo great delight, that is, in Chriſts undertaking to be the Saviour and redeemer of the world, he found great pleaſure and delight in his kinde: ſuch as men in their kinde doe finde in things which delight and refreſh their ſoule, ſo much the words imply. And the Scriptures of the Prophets and Apoſtles ſpeaking to the ſame purpoſe: juſtifie this ſenſe and meaning, where they tell us, that Chriſt the Mediator is Gods righteous ſervant in

Whom

*whom his soule delighteth, Isa.*42.2. *Math.*12.18. And that in him God setles his rest and is *Well pleased, Math.*2.17. And makes his elect acceptable in his beloved, *Eph.*1.6. Chap. 2.

Thirdly the keeping and observing of every seventh day for a holy Sabbath, which God requires of us, consists not in bare resting from ordinary works and labouring in worldly affaires which concerne this life: but also in sanctifying of the day by holy and religious exercises, which concerne the heavenly life, and in making it our delight to honour the Lord; as appeares both in the words of the Law, *Exod.* 20.8. *Deut.*5.22. And also in the Prophets, *Isa.*56.4. and 58.13. Now such as the observation is, such must the ground thereof be on which it is founded. And therefore undoubtedly Gods resting on the seventh day includes his resting and delighting in Christ who was the promised redemption.

Thus much for the opening and expounding of the second clause, and the discovery of the rest of God by which he rested on the seventh day, which is the second ground of Gods blessing and sanctifying that day, and making it a holy Sabbath of rest.

The third ground remaines, and that is: Gods blessing of the seventh day, laid down in the next words. *And God blessed the seventh day, vers.*3.

This blessing of the seventh day consists in two things,

The first is: Gods blessing of it, by giving and revealing to man on that day the greatest blessing which was made knowne to the sonnes of men during the time of the Old Testament, while the Sabbath of that seventh day was to be in use and the law thereof in force, that was, the giving of Christ by promise to be the Redeemer of the world; this belongs to the ground of the Sabbath.

The second is, Gods blessing of the seventh day by setting it apart to be kept and observed of men as a day most blessed in memory of that blessing, that is, of the promise of Christ and his undertaking and beginning to mediate for man-kinde, this belongs to the sanctifying of the Sabbath, which is the third maine thing observed in this text.

First I will speake of blessing as it is a ground of institution, and after in the next place, I will handle it, as it is a part of the institution of the Sabbath, and concurres with sanctifying of it.

Blessing (as it belongs to the ground of the Sabbath and signifies Gods

Chap. 2. Gods giving and revealing on the seventh day a blessing above the blessings of all the other six dayes by which that day became more honourable) must needs be Gods giving, either of some naturall blessing tending to outward prosperity, and to naturall perfection and temporall felicity in this world; or of some gift and blessing supernaturall tending to heavenly happinesse and eternall blessednesse.

1. Gods blessing with naturall and temporall blessings is declared in the Scriptures to be two manner of wayes.

First by giving all sorts of temporall blessings and naturall gifts in generall, thus God is said to blesse *Ishmael*, *Gen.* 17. 20. *and to blesse the Israelites in all their affaires and in all the workes of their hands*, *Deut.* 14. 29.

Secondly, by giving some speciall worldly blessing, successe, and prosperity either in respect of their Corne, Wine, Meate and Drinke, *Exod.* 23. 25. or in respect of their cattell, or the fruite of their body or worldly goods, possessions and the like, *Deut.* 28. 31.

2. God blessing with spirituall and supernaturall blessings and gifts, in his making of men to grow and prosper in grace and in all heavenly blessings, as *Gen.* 12. 3. & 28. 4. where it is said that in the blessed seed of *Abraham* and *Jacob*, that is in Christ, *All the nations and families of the earth shall be blessed*, and thus God is said to blesse us *With all spirituall blessings in Heavenly things in Christ*, *Ephes.* 1. 3. and of this blessing *David* speakes, *Psal.* 67. 1. where he saith, *God be mercifull unto us and blesse us.*

3. God is said to blesse in a full and perfect sence with all blessings of prosperity and happinesse both temporall and spirituall, that is: by giving all saving graces needfull to salvation and good increase and growth in them, and all outward prosperity and all things thereunto requisite, together with his favour and a sanctified use of them, thus God promised to blesse *Abraham*, *Gen.* 12. 2. *and Isaac*, *Gen.* 26. 3. *& Jacob*, *Gen.* 28. 3. *& Joseph*, *Gen.* 49. 25. *With blessings of Heaven above and deep beneath And his people and inheritance*, *Psal.* 28. 9. Now the thing here to be enquired after and sought out, is what blessing is meant in this place, where God is said to *blesse the Seventh day*. For it is most certaine, that this blessing wherewith God blessed the seventh day, did not consist onely in Gods giving of any naturall and temporall blessings to that day, or to man and other creatures on that day, or in annexing and tying any such unto it. For God had before ceased

ceased and now rested from all workes of creation, that is, both from creating any kinde of creature, and also from adding more naturall goodnesse or perfection to any thing created. We never read that God made the seventh day blessed above the other six, either in clearer light of the sun, or in more faire and seasonable weather, at any time, or in any age from the beginning, or that he blessed it with any such blessing which belongs to nature, or to the naturall use of the creature. Chap. 2.

Secondly for spirituall and supernaturall blessings which tend to eternall life and blessednesse in Heaven, we never read of any proceeding from God, but only through the eternall Son incarnate and made man: even Christ the mediator. The Apostle affirmes that God blesseth us with all *spirituall blessings in heavenly things in Christ, Ephes.* 1.3. And that *there is no other name under Heaven given among men whereby we must be saved, Act.* 4.12. If any man hath ascended higher then S^t. *Paul* was rapt, *farre above the third Heaven*, and hath there heard of spirituall blessings which God intended to bestow, or did bestow upon *Adam* in the creation before Christ was promised, or did openly undertake to be mans mediator; he goeth farre beyond my line and measure of faith, I dare not be wise above that which is written. It is enough for me to know and beleeve that Christ is the only true way to heavenly and supernaturall happinesse, and that *he is the truth and the life, Joh.* 14.6 *And that none can come to the Father but by him, and that in his name the Father gives the Spirit*, ver. 26. *And through him sheds the Holy Ghost abundantly on all that are sanctified and saved, Tit.* 3.6. And that as *Christ onely makes Way into the holy of holiest, Heb.* 10. 20. *so in him is all fullnesse, and from him all grace proceedeth by which God makes us accepted, Eph.* 1.6. I know that God created all things, and man in his owne Image; perfect in his kinde, but *yet mutable*. I confesse and beleeve that man by his perfect obedience performed to God in his owne person, according to the first covenant of works, might have continued in that naturall life and earthly happinesse wherein he was created: But that he had any supernaturall or spirituall power given before the promise of Christ, whereby he was fitted for heavenly happinesse, or that any such life and happinesse was promised in the first covenant, or any grace tending thereunto, I cannot be perswaded.

First becaus the Scriptures are utterly silent in these points.

Chap.2. Secondly becauſe it is againſt all reaſon to thinke, or conceive of God, who is the fountaine of all wiſedom and doth nothing in vaine. That if there had been a more neere way then Chriſt, more ready for him to reveale and communicate all his goodneſſe and glory to mankind, even the way of mans own perſonall obedience to the firſt covenant of works; Surely God would never have ſuffered man to fall, nor have given his Sonne to deſcend from Heaven and to humble himſelfe to ſuch baſe ignominious painefull and curſed ſufferings as he did, and all to bring man ſo farre about to the fruition of himſelfe in heavenly glory.

Thirdly, whatſoever hath or ſhall certainely come to paſſe concerning mans happineſſe or miſery, that God decreed, foreſaw and purpoſed, and that only he intended, and that from the beginning, even from all eternity; though God laid upon man no impoſſibility of ſtanding in innocency, nor any neceſſity of falling, but man was able to doe Gods will according to the firſt Covenant, and if he had done it, he might and ſhould have lived and enjoyed an earthly felicity: Yet certainely God foreknew what man would doe when he was tempted, and did willingly permit him to breake the firſt Covenant, intending to make a more ſure Covenant in Chriſt, and to eſtabliſh it with better promiſes, *Heb.*8.8. and that none of all mankinde ſhould be ſaved but onely they who are in Chriſt and under this Covenant. Now theſe things being thus: If the bleſſing wherewith God bleſſed the ſeventh day, be any ſpirituall bleſſing, it muſt needs be in and under Chriſt promiſed: Yea it muſt needs be either the promiſe made to man on that day, that Chriſt ſhould be his Redeemer, and Chriſt his undertaking openly to be mans ſurety and Mediator, or elſe ſome ſpeciall bleſſing which comes by Chriſts mediation, as the gift of the Spirit, and ſpirituall grace given to man to beleeve in Chriſt, to reſt on him, and in him to ſeek eternall reſt; or Gods acceptation of Chriſt for mans ſurety, & Gods reſting on Chriſts ſatisfaction and righteouſneſſe. In very deed, let others thinke what they pleaſe, for my part I can ſee no reaſon either in this text or any other text of Scripture to perſwade me that this bleſſing was any, but the ſupernaturall and heavenly bleſſing, even Gods gracious favour, kindneſſe and love then firſt ſhewed to man in Chriſt, by promiſing him to become the ſeed of the woman, accepting him for mans ſurety, and reſting in his mediation and alſufficient ſatisfaction, which bleſ-

ſing

fing brings with it and includes in it many, yea all naturall bleſſings Chap. 2.
which are true bleſſings indeed, and end in eternall happineſſe. For by Chriſt who then was firſt promiſed and revealed, man hath naturally life continued to him, and right and rule over the creatures reſtored and given in an higher degree, and in a more excellent kind: He had power given to him in the ſtate of innocency to rule over cattell and all living creatures, and to order and command them for his delight and pleaſure. But in Chriſt he hath power given to kill and ſacrifice, and to eat them and uſe them for his profit. In the creation God gave to man as his ſteward rule over all creatures and right in them; but in Chriſt he gave man the right of a ſonne and heire, and made all creatures mans inheritance, which is a firme and unchangeable right, and now all the bleſſings temporall which the elect and faithfull have and poſſeſſe by faith in Chriſt and by a true right in him, are bleſſed and ſanctified to them, and are helps and furtherances to their heavenly glory. And thus I dare be bold to conclude: That the bleſſing wherewith God bleſſed the ſeventh day, was a bleſſing above all bleſſings naturall which God gave to man in the ſixt day and to other creatures on other dayes of the creation. It was the bleſſing of his kindneſſe and love to man revealed in Chriſt promiſed, which includes in it the reſtitution of man to all naturall bleſſings, all which all man-kind have and injoy by Chriſt and through his mediation. So that here is a bleſſing worthy of an everlaſting memoriall among all *Adams* poſterity, which juſtly bound them all to obſerve that day of the weeke to the honour and praiſe of God, untill the comming in of the fullneſſe of that bleſſing on the day of Chriſts reſurrection, which is the firſt day of the weeke and the eight from the beginning of the creation, which all Chriſtians by vertue of the inſtitution of the Sabbath here in my text, are bound to keepe holy and to ſolemniſe with thankfullneſſe for all bleſſings in Chriſt promiſed on the ſeventh day, and on the firſt day fully exhibited a perfect Redeemer in his reſurrection. And thus I have diſcovered out of this text the whole ground upon which the Lords holy weekly Sabbath is founded, which is briefly comprehended in theſe 3. particulars. 1. *Gods perfecting of the Work created.* 2. *Gods reſt on the ſeventh day.* 3. *Gods bleſſing of it.* Out of which particulars as I have laid them open: this Doctrine doth ariſe.

Chap. 3.

CHAP. III.

Doct. THat the first institution of the Sabbath on the seventh day of the first weeke of the world was grounded upon Christ, and occasioned by the promise of him to be mans mediator, and the worlds redeemer. And the true and proper grounds of the sanctification of the weekly Sabbath, upon which it stands perpetually to the worlds end, and to the eternall rest in Heaven, are Gods perfecting of the created world by bringing in redemption by Christ, Gods rest, delight and pleasure in Christs mediation, and Gods blessing the seventh day with a blessing farre above the blessings of all other dayes, even the giving Christ a perfect Saviour for man-kinde. This point is most plaine and manifest by that which I have before delivered. But yet for the better setling of our judgments and confirming of our hearts in the knowledge and beleefe of this truth, It will not be amisse to adde further proofs and reasons grounded on the sacred Scriptures.

1 *Reason.* First that which is the ground of Gods sanctifying the seventh day above all the other six dayes of the weeke must needes be something which came to passe on that day, which farre excelled the workes created on the six dayes. For the holy Scriptures and the common practice of all nations doe concurre in this, that all holy dayes whether weekely, monthly or yearely are observed and were first instituted in memory of some notable and extraordinary thing which on those dayes of the weeke, month and yeare happened and came to passe, witnesse the Passeover, Pentecost, the feast of Purim, and dedication, the feast of Christs nativity, resurrection, ascention, our fifth of *November* and many others. But there can be nothing imagined greater then the workes of creation which were all finished on the six dayes, but only the promise and revelation of Christ the Redeemer and the work of redemption by him the eternall Sonne of God, on that day openly undertaken and begunne, as I have before prooved.

First for Gods ceasing from his workes of creation, and his bare rest from them, it being a doing of nothing and not making of good things, cannot in any case be esteemed better then the workes of the six dayes wherein God created all things good and perfect with naturall

naturall perfection. For doing of good is better in the judgment of all reasonable men, then doing of nothing. Chap. 3.

Secondly, for Gods perfecting of the creation by bringing man and woman the last and chiefest of his creatures into beeing that was on the sixt day, and his making of every creature compleat and perfect in his kinde, that was done on the severall dayes in which they were severally created, and cannot be any ground of sanctifying the seventh day but rather of the six dayes of the weeke. Wherefore it remaines that Christ promised a perfect redeemer on the seventh day of the world and beginning actually to mediate for man and to communicate his Spirit and supernaturall grace and faith to our first parents, is the ground of the institution of the weekly Sabbath on that day.

Secondly, a supernaturall effect cannot proceed from a naturall cause, a spirituall building cannot be surely setled on a naturall ground and foundation. If the effect be supernaturall, the cause must be such, and if the building be spirituall, the foundation also must be spirituall on which it is setled. Now the sanctification of the Sabbath as it is Gods worke in the first institution, is a separating of a day from naturall, to heavenly, spirituall and supernaturall use, and to workes which tend to such an end as cannot be obtained by creation, but onely by the mediation of Christ; and sanctification of the Sabbath as it is a worke and duty which God requires of a man, is wholy exercised about things which concerne Christ, and which have relation to him, and which none can rightly performe without the communion of the Spirit of Christ, and the saving gifts and graces of God in Christ. The Hebrew word *Kadash* signifies onely such workes in all the Scriptures whersoever it is used, and never any thing is said to be holy or sanctified but in, for, and by Christ, wherefore that ground of the Sabbath must needs be something in Christ, or indeed Christ himselfe on the seventh day first promised and revealed a perfect and al-sufficient Redeemer and mediator to gather all things to God. 2 *Reason.*

Thirdly that which hath no proper or principall end or use, but such as presupposeth Christ and his mediation, and is subordinate to him promised and to the revelation of redemption by him, must needes be grounded on Christ, and receive the first institution and Originall from the promise of him, or him promised. This is 3 *Reason.*

Chap.3. a certaine truth which with no colour of reason can be denied. For God doth nothing in vaine, he makes all things for their proper end and use, and brings nothing into being before he hath a proper end and use ready before hand, for which it may serve. Now the proper and principall end and use of the Sabbath for which the Lord is said in the Scriptures, to institute and give it to his people, is such as presupposeth Christ and his actuall mediation, and is subordinate to the promise of redemption by him.

First God himselfe testifieth both in the Law, *Exod.*31.13. and also in the Prophets, *Ezech.*20.12. that he gave his Sabbath to his people for this end and use, *That it might be a perpetuall signe betweene him and them*, to confirme them in this knowledge and beleefe, *that he is their God Who doth sanctifie them.*

Secondly, another maine use for which God instituted the Sabbath is, that it might be a signe and pledge to his people of the eternall rest or Sabbathisme which remaines for them in Heaven, and untill they come to that rest, they are bound to keep a weekly holy Sabbath to put them in hope of that eternall rest, so much may be gathered from the Apostles words, *Heb.*4.3,9.

Thirdly, the Sabbath is for that end and use that by keeping it holy, and by sanctifying our selves to the Lord, and delighting our selves in him, and in his holy worship, we might grow up in holinesse without which none can come to see and enjoy God, and so might draw still more neere to God till we be fully fitted to see and enjoy him in glory, and to come to his eternall rest in Heaven. Now all these principall ends and uses of the Sabbath doe presuppose the promise of Christ and his mediation.

Heb. 12.

For first in him alone as he is our mediator, God becomes our God, who doth sanctifie us, and without Gods shedding of the Holy Ghost on us through Christ, we can never be truly sanctified, as appeares *Rom.*8.9. *Tit.*3.6.& 1 *Cor.*1.30. And in Christ we are called to be Saints and sanctified, 1 *Cor.*1.2.

Secondly, there is no thought or hope of eternall rest in Heaven but in and by Christ, he brings us into that, and by going before us makes way for us, *Heb.*6.20.& 9.24. It is that which never entered into the heart of man, his reason conceives it not till God doth reveale it by his Spirit given through Christ, 1 *Cor.*2.9,10.

Thirdly, no man can have accesse unto God but in Christ, there is no approach

approach to the throne of grace but in him, *Heb.*4.16. It is Christ alone who for his peoples sake sanctified himselfe, that they also might be sanctified, *Joh.*17.19. And there is no growing up in grace and holines but in him and by union and communion in one body with him as our head, *Eph.*4.13,16. upon these infallible premises it followes necessarily, that the proper end and use of the Sabbath presupposing Christ, the first institution thereof must needs be grounded on Christ also Chap. 3.

Fourthly, If Christ as he is the Son of man united in one person unto God, and so our mediator, be the Lord of the Sabbath, so that the alteration and change of it from one of the seven dayes to another, is only in his power and depends wholy on some change in him; then the institution of it is grounded on the promise of him and upon his mediation. Now the Antecedent is manifest by our Saviours own words. *Mat.*12.9. where he calls himselfe Lord of the Sabbath day. And by his resurrection and becomming *the head stone of the corner*, the Sabbath is changed from the day of him promised unto the day of the full exhibition of him a perfect actuall Redeemer in his resurrection, as *David* foretold, *Psal.*118. And the practise of the Apostles in all Churches of Christian Gentiles doth abundantly declare, *Act.*20.7. & 1 *Cor.*16.2. wherfore undoubtedly Christ promised, was the first ground of the institution of the Sabbath, and as our Saviour in that place of the Gospell, *Mat.*12.9. affirmes it was made for man, that is, not only for mens use but also for him, the son of man: and upon the promise and undertaking of him to become man and the seed of the woman, for mans redemption and for destroying the works of the Divell. 4 *Reason.*

USE.

This Doctrine thus fully prooved and confirmed, is a Doctrine of speciall use to work in the hearts of all true Christians, who have all their hope & confidence in Christ, an high and holy reverence and esteem of the Lords holy weekly Sabbath, and to provok and stir them up to a carefull, conscionable and diligent observation thereof, in all their generations, for the promoting and propagating of piety, and for the increase of devotion and advancement of Religion in all succeeding ages. If the observation of the weekly Sabbath were but a dictate of nature, written in mans heart in the creation; then were the chiefe end and ayme of it no more but an earthly felicity, and the fruition of a naturall life in an earthly paradice. It should be no better then one of the duties which belong to the old covenant of life, and justification

by

Chap. 3. by mans owne works; which is aboliſhed and made void by mans fall. And it is wholy fruſtrated of the proper end and uſe of it, which was juſtification and life by works of a mans owne doing. And ſo being not a part of the wiſedome which is from above, it ſhould be of leſſe eſteem and of common and ordinary account with holy Chriſtian Saints. Or if the Sabbath were a legall rite and ceremoniall ordinance onely, ſuch as were ſacrifices, burnt offerings, circumciſion and legall purifications, which were ſhadowes of things to come, then ſhould it be aboliſhed by the full exhibition of Chriſt, and the obſervation thereof among Chriſtians of the beleeving Gentiles, were no better then ſetting up of abominations which make deſolate by cutting men of from Chriſt.

But here we are taught better things concerning the Lords holy weekly Sabbath, to wit: that it is an holy, Heavenly, Evangelicall ordinance, wholy grounded upon Chriſt and depending only upon him, firſt inſtituted upon the promiſe of Chriſt, and limited to the ſeventh day of the week, (in which he was promiſed to be mans redeemer, and did undertake, and in ſome meaſure begin actually to mediate and to intercede for man with God) and was commanded to be kept only on that ſeventh day, during the time of the old Teſtament while Chriſt was only promiſed, and the fathers ſought ſalvation in him to come.

And now ever ſince the full exhibition of Chriſt a perfect redeemer in his reſurrection, neceſſarily impoſed on all Chriſtians, and limited by vertue of the firſt inſtitution and foundation of it upon Chriſt, to that day even the firſt day of the weeke, which is the greateſt day of Chriſt appearing in the nature of man on earth, that is the day of his reſurrection to glory and immortality, and the day of his compleat victory and triumph, in his owne perſon over ſin, death, the Divell and all the powers of darkneſſe.

So that though the particular dayes of the weekely Sabbath, that is, the ſeventh of the weeke in the old Teſtament, and the firſt in the new; and under the Goſpell may truly be called temporary and ceremoniall, becauſe they have their ſet times and ſeaſons; the one the time and ſeaſon only under Chriſt promiſed; the other the time and ſeaſon under Chriſt fully exhibited, that is, the whole time of grace under the Goſpell untill we come both in ſoules and bodyes to the eternall Sabbath and reſt in Heaven, when (Chriſt our Mediator having deſtroyed all enemies and delivered up the Kingdome to God

his

his Father) God shall be all in all: yet they are such ceremonies as are holy in their seasons, not by signification and consecration to holy and supernaturall use only, as legall shadowes were: but also materially and in respect of the very duties, which are performed in observation of them; yea and effectively, because the due observations of them properly tends to begit and increase true holinesse in Gods people. Chap. 3.

Besides, if we consider the observation of a weekly Sabbath simply in it self without limitation to a particular day, so it is a perpetuall ordinance of God which bindes all man-kind to the end of the world.

And there is none of all *Adams* posterity, but by Gods first institution he is bound to keep the holy weekly Sabbath, upon that very day of the weeke, which by the word of God and the ground of the institution, appeares to be most seasonable in the age and the state of the Church under which they live and have their being on earth.

Now these things being so, how is it possible that any true sincere Christian (who as by one spirit and by a true lively faith, so also in his whole heart and in all holy affections is united unto Christ; and hath all his hope and confidence in him as in his only Redeemer, Lord and Saviour) should not have the weekly Sabbath in most high esteeme, which was first grounded upon Christ promised, and came in upon the seventh day of the world, together with the word of promise and the glad tidings of the worlds redemption by Christ: and with the two perpetuall commandements of repenting and beleeving in Christ, which are the great commandements of the Gospell, which holy and blessed Sabbath hath still continued and gone along with Christ promised on the seventh day, during the time of the Old Testament, and since the full exhibition of Christ in his resurrection, hath advanced forward together with Christs unto the first day of the weeke, in which day he perfected mans redemption, triumphed over death, rose up and was advanced to glory and immortality. Surely they who professe love to Christ, and profane the weekly Sabbath, they are no better then painted hypocrites, yea rather they are to be numbred among those bold, audacious and scandalous sinners, who presume to pull a sunder those whom God hath inseperably joyned together, that is, the Sabbath and Christ the Lord of the Sabbath, who while they professe Christ in word, doe indeed deny the power of true Christian godlinesse, and doe what in them lyeth to turne the publicke

Chap.4. worſhip of God into ſacrilegious profanation, and ſo to provoke the eyes of his glory. Thus much for the ſecond maine thing here offered in this text, that is, the ground of the holy weekly Sabbath.

CHAP. IIII.

THE third maine thing which here offers it ſelfe and which I have propounded to be handled more largely; as comprehending in it divers ſpeciall points of great weight and moment, as the ſanctifying of the ſeventh day and alſo Gods bleſſing of it, ſo farre as bleſſing ſignifies Gods ſetting of it apart to be kept and obſerved for a bleſſed memoriall of the promiſe of Chriſt, and as it is a part of the firſt inſtitution of the Sabbath.

For Gods bleſſing of a day or of any other thing doth ſignifie. 1. His giving of ſome notable benefit on that day, or to the thing bleſſed. 2. His ſetting of it apart to a bleſſed end and uſe, in the former ſenſe it belongs to the ground of the Sabbath, and ſo I have ſpoken of it before. In the latter ſenſe it belongs to Gods act of Inſtitution, and is in effect the ſame with ſanctifying of the ſeventh day, onely this I conceive to be the difference that Gods ſanctifying of a thing is, his ſeperating of it by his word and commandement, to a ſupernaturall and extraordinary uſe, either profitable, or unprofitable to it ſelfe, as his ſeperating of things to be his inſtruments of juſt vengeance for the deſtruction of his enemies, and ſeperating men to ſome holy office for a time, as *Saul* to propheſie, *Elies* ſonnes to be Prieſts, and *Judas* to be an Apoſtle, by which office they received no true bleſſing, but it turned to their greater curſe at laſt. But Gods bleſſing of a day, or of any other thing, is his ſetting of it apart for a bleſſed uſe, and his pronouncing and commanding it by his holy powerfull word, to be a bleſſed day or bleſſed thing, and to ſerve for holy and bleſſed uſe, and ſo bleſſing is that ſpeciall ſanctifying which is ſeperating of things to a bleſſed uſe, and come here to be handled under Gods ſanctifying of the ſeventh day; For God ſanctifying in this place, is a bleſſed ſanctifying of the day to a bleſſed uſe, and the word bleſſed is put before to make us cleerely ſee and underſtand ſo much. I will therefore inſiſt only upon ſanctifying which comprehends bleſſing in it, and will firſt open and expound the word and ſo proceed to points of Doctrine.

The Hebrew word *Kadaſh*, is never uſed in any other ſenſe in all the Scriptures,

Scriptures, but only to signifie seperating of things from their ordinary and naturall use, to some use more then naturall or above nature, and the fitting and preparing of them for that use, as for example combining of nations in an holy league against *Babell*, or other wicked state to execute on them Gods just revenge, *Jer.*6.4.& 12.3.& 22.7.& 51.27,28. and seperating some cities for refuge, *Josh.*20.7. whensoever this word is attributed to God in all the Scripture, it signifies either Gods seperating things or times for holy use by his word and commandement, or by some holinesse shewed or some extraordinary holy worke done in them, as *Ex.*19.44.2 *Chro.*7.20. or else Gods infusing of his holy Spirit, and of spirituall and supernaturall graces and gifts of holines into men by which they are seperated from carnall men, and prepared for heavenly glory, as *Ex.*31.13. *Lev.*20.8. *Ezec.*20.12. *Jer.*1.5. where God is said to sanctifie his people, and to make them holy, that so they may be fit to come neerer to him. And frequently in the new Testament, the Greek word αγιαζειν is used in this sense, as *Eph.*5.26. *Heb.*2.11. Chap.4.

Here the word signifies not sanctifying by infusing holinesse and making holy, but Gods consecrating, that is, seperating the seventh day to an holy, heavenly, spirituall and supernaturall use, by his word and commandement, or by some holy worke done first in it, or some holinesse first revealed upon it.

For this was the day in which God by his gratious promise of Christ, and by the new covenant of life made with man-kind in him, did communicate his Spirit to our first parents, and wrought in them faith and all holy graces needfull to salvation, and so of *Ishah*, a woman who brought *Woe to man* made our first mother *Chavah*, that is the mother of life in Christ to all living. אישה

This day, God hereupon commanded to be sanctified of men, and kept holy by holy exercises which tend to the honour and praise, and to the solemne commemoration and memoriall of Christ promised, and of his own rest in Christs mediation, and this day he appointed to man to be a signe and pledge of the eternall Sabbath in Heaven, after the end of the world which in six dayes he created.

Here therefore we see wherein especially Gods sanctifying of the seventh day to be an holy Sabbath of rest, did consist. Which that it may yet appeare more fully and distinctly in all the particulars, I will reduce the summe of all into a few positions, some negative, and some affirmative; which being by evident testimonies of Scripture,

Chap. 5. and by good arguments grounded on the word of God, prooved and confirmed; the truth will be so cleare and manifest, that the simple shall be able to understand the true sanctification both of the seventh day, which was the old Sabbath of the Old Testament, and also of the Lords day the Christian Sabbath of the New Testament under the Gospell.

CHAP. V.

1. *Positiõ negative.* FIrst we must not in any case imagine, That Gods sanctifying of the seventh day was the creating or infusing of any naturall holinesse into it, by which it was distinguished from other dayes of the weeke, and made more excellent then any of them. My reasons are:

First because creating of naturall holinesse in any thing, is a worke of creation: But God rested from all works of creation on the seventh day, and from making any thing which belonged to the naturall being of any creature, or to the naturall frame and perfection of it, witnesse the words of my text, and the words of the Lord himself, *Exod.* 20.13.

Secondly the Scriptures which are the onely rule of faith, and of all Doctrines of this kind do never mention any naturall holinesse in any creature which God made in the whole created frame of Heaven and earth; Although God did create man perfect in his kinde, even in his owne Image: yet I doe not read, that this image comprehended any more in it but naturall gifts and endowments onely, as light of understanding, liberty of will, most free to good onely, and well ordered affections all upright; also a comely frame and excellent temperature of the body, fit to be the seat, subject and instrument of a living reasonable naturall soule and spirit, and to rule over all other creatures. *Solamon* the wise preacher describing the image and excellent frame wherein God created man, makes no mention of any holinesse, but onely of naturall uprightnesse. *God* (saith he) *made man upright*. Wee never reade of holinesse naturall to any but onely to God.

Eccles. 7. 29.

Thirdly true holinesse is a gift of supernaturall grace given onely in Christ, and proceeding from the Holy Ghost shed on men through Christ, and dwelling in them as the immortall seed of God:

It belongs not to the naturall image of God wherin the first earthly *Adam* was created; but to the spirituall and heavenly Image of the second

second *Adam* Christ, who is a quickning Spirit and the Lord from Heaven Heavenly, whose Image no man can beare but in the state of regeneration, when he is borne of the Spirit, and begotten of God to a lively hope, to the *inheritance incorruptible and undefiled which fadeth not away*; as I have largely heretofore prooved by divers Scriptures which oppose the image of true holinesse, and undefiled righteousnesse which men have in Christ, to the image of the first *Adam*, both that upright image wherein he was first made, and that corrupt image whereinto he was transformed by his fall, as appeares most plainely, 1 *Cor.*15.45,49. and *Eph.*4.23,24. Chap.5. 1 Pet.1.3.

The thing which deceives many learned men, and carries them to thinke that holinesse was a part of mans naturall image in which he was created in this.

First they take it for granted, that all uprightnesse and purity of man in heart, soule, life and conversation, by which he is conformable to the law of nature and to Gods will revealed, and his commandements given to him, is true holinesse and is so called in Scripture. *Object.*

Secondly, they reade that *Adam* was made by God upright and had that purity and uprightnesse which made him conformable to Gods law and revealed will, and this was Gods Image in him, and hereupon they conclude, that *Adam* was created in true holynesse.

To this I have heretofore upon another text fully answered, by laying downe a plaine distinction gathered from Gods word, and daily experience, and by applying it to this purpose. For I have distinguished purity and uprightnesse by which man is conformable to the revealed will and law of God into two sorts. First there is a created naturall purity and uprightnesse founded upon naturall principles, which God gave to man in his first creation, by which he was conformable to Gods revealed will and to the law of his nature in the state of innocency, but this uprightnesse having no other roote or foundation, but mans mutable nature and frame, was also mutable and was quickly defaced and corrupted by the subtilty of the tempter and mans fall. Secondly, there is a renewed or new created uprightnesse and purity of man in his heart and soule, life and conversation, which is found onely in Gods elect and faithfull regenerate children; by which they are here in some measure made conformable to the law and will of God; this although it is much ecclipsed and obscured by the remainders of naturall corruption which still dwell in Gods Saints in this fraile life & mortall body, *Answ.*

Chap.5. and doth not ſhine forth in the true brightneſſe of it, yet it proceeds from an eternall fountaine, the pure waters whereof ſpring up unto life eternall, and cannot be defiled but remaine pure, though they paſſe through the dead ſea of *Sodom*, the filthy lake of mans naturall corruptions, which dwell ſtill in this body of death, this pure fountaine is the ſpirit of regeneration which God ſhed through Chriſt on the elect, as our Saviour himſelf teacheth, *Joh.*14.4. & 8.38,39. And becauſe this Spirit even the Holy Ghoſt which daily renues them, being ſhed on them in their new birth, *Tit.*3.5,6. doth dwell in them as the immortall ſeed of God, and abides with them forever, *Joh.*14.16. & is ſtronger then the ſpirit of malice the Divell, which overthrew our firſt parents and ever ſince rules in all worldly men, 1 *Joh.*4.4. Therfore it is true purity and uprightneſſe which cannot faile nor deceive us as *Adams* did; and this is that which the Apoſtle cals the new man and the righteouſneſſe and *holineſſe of truth*, *Epheſ.*4.24. in the ſame ſenſe that ſpirituall, ſupernaturall and heavenly graces are called *the true riches*, that is, the riches durable and incorruptible, which will never lye unto us: nor by failing deceive us, *Luk.*16. As for the created purity and uprightnes by which the firſt *Adam* was conformable to the law, it is never in all the Scriptures called by the name of holineſſe, neither is it, or any morrall virtue in any unregenerate man any true holines, becauſe it proceeds not from the Holy Ghoſt who dwels in the regenerate and works all true holines in them. I wiſh that all the learned would ſeriouſly weigh this truth and embrace it with their hearts, and beare it continually in their minds and memories: For this will at one blow raze to the very foundation all Pelagian, Popiſh, Arminian Hœreſies, concerning the power of mans free will, the efficacy and merit of mans naturall works done before regeneration, and the falling away of men regenerate and juſtified, from the grace of God and from juſtifying faith and true holineſſe, alſo concerning univerſall grace given to all men, by which they have it in their own power to be ſaved.

And if it would pleaſe the Lord to open the hearts of our people rightly to conceive this difference, betweene the Image of the firſt and ſecond *Adam*, and betweene the created naturall uprightneſſe of *Adam*, and the ſpirituall uprightneſſe and infuſed holineſſe wherein the ſecond *Adam* was conceived and framed by the Holy Ghoſt, this would raviſh their hearts and fill them with admiration of the ſingular love of God to his elect in Chriſt, and of the ſingular excellency of the

the grace and holineſſe, and of thoſe high prerogatives which the regenerate and faithfull receive and enjoy through him, which indeed ſo farre exceede all that belonged to man in the ſtate of innocency, as Chriſt the ſecond *Adam* in his humanity exceeded the firſt *Adam*, and immutable grace exceeds mutable nature, as eternall fruition of God in heavenly glory, excels the fruition of fading pleaſures in an earthly paradiſe. Chap. 6.

CHAP. VI.

SEcondly, Gods ſanctifying of the ſeventh day was not the creation or infuſing of any ſpirituall or ſupernaturall holineſſe into it, by which it did excell all other dayes of the week. For firſt of all ſpirituall and ſupernaturall holineſſe is created and infuſed by the Holy Ghoſt, only into reaſonable creatures Angels and men, and cannot be in any thing void of reaſon, underſtanding, free will and affections. Although things without life, and creatures void of reaſon, are called holy by way of relation, becauſe they are dedicated to an holy uſe: Yet nothing is called holy by holineſſe of qualification, that is, by holineſſe inherent and heavenly grace, quality and perfection, but only man and the holy Angels who are partakers of the Holy Ghoſt, and have him dwelling and working in them. For this holineſſe is unſtained purity and unſpotted uprightneſſe, which poſſeſſeth and informeth the underſtanding, will, deſires, affections and inclinations of reaſonable creatures, and makes them conformable to Gods revealed will and the rule of his law. So that to imagine holineſſe infuſed into any time, place or any other thing, which hath not reaſon and underſtanding and will, is a meere dreame, dotage and ſuperſtition. Times and places, as holy dayes, and holy temples, are holy in Scripture not for any holineſſe inherent in them, which they communicate to Gods people, but becauſe theſe dayes and places are dedicated to holy uſe, and in them God is pleaſed by his Spirit working with his word and ordinances, to beget, increaſe and ſtirre up holy affections in men, and to move and enable them to performe holy actions according to Gods will. *2. Negative Poſition.*

Secondly, all true infuſed inherent holineſſe, created and wrought by the Holy Ghoſt, ſprings from an eternall fountaine, and is founded upon a ſure rock which can never be removed but ſtandeth firme for ever. Where Gods Spirit once informeth or taketh poſſeſſion, and

Chap.7. and worketh true holineſſe there hee abides for ever, *Joh.* 14. 16. The Divell and all the powers of darkneſſe cannot prevaile, nor diſpoſſeſſe him, *for he is greater then they all*, 1 *Joh.*4.4. So that if God had ſanctified the ſeventh day, by infuſing holyneſſe and informing it with the Holy Ghoſt, it could never have beene profaned, polluted and defiled by men, neither could there have beene any change of it from the holy Sabbath to a common and ordinary day of the weeke, as now we ſee by Chriſts reſurrection: It ſhould have continued Gods holy weekly Sabbath for ever, even as men once truly regenerate and ſanctified by the Holy Ghoſt, are by that Spirit ſealed unto the day of full redemption, *Epheſ.*4.30.

CHAP. VII.

1. *Poſitiõ affirmative.* THE affirmative pōſitions wherein I will ſhew how God ſanctified the ſeventh day are three. Firſt God did on that day reveale himſelfe to man a moſt pure and holy God, more then in all the ſix dayes of the creation. For in creating all things of nothing, he ſhewed his power and omnipotence in making all things good and perfect in their kinde. And in ſetting the Heavens and the earth and all creatures in ſuch an excellent and comely order, hee ſhewed his wiſedome and goodneſſe. And in making man upright in his owne Image, and giving him dominion over all living creatures to order them according to his will, and to the law written in mans heart, he declared his righteouſneſſe. But on the ſeventh day by promiſing Chriſt a perfect redeemer and Saviour, he manifeſted and revealed his moſt perfect purity and holineſſe divers wayes. Firſt by his ſuffering of man to live in his ſight, and to approach to his preſence when he was corrupted by his fall, and become filthy and abhominable, and in the ſtrictneſſe and rigor of juſtice worthy to be deſtroyed with eternall death, God did plainely ſhew that he is a God infinitely holy and cannot receive the leaſt ſpot and ſtaine of mans corruption approaching to his preſence, but appeares moſt pure and glorious, and ſhines forth beyond all meaſure, by making an holy uſe of mans uncleaneſſe, and ordering and diſpoſing it to the more full manifeſtation and communication of his glory and goodneſſe to his elect in Chriſt: For as the purity of gold doth more appeare by abiding moſt pure and perfect in the midſt of conſuming fire and a furnace of fier full of un-

uncleane ashes, and after the touching of things most uncleane: So Gods perfect purity and holinesse appeares most infinite and unspotted, in that he suffers uncleane man, made filthy and abhominable by sinne to live in his sight and presence, and doth order and dispose his uncleanesse to an holy end, and doth meddle with it, and touch it, and yet is no whit diminished or obscured thereby but made more bright and resplendent in the eyes of the world. Secondly God by his promising of Christ to become man, and in mans nature to make a full and perfect satisfaction to justice for mans sinne, did shew his infinite purity and holy hatred of sinne, more then by any worke of creation, In that rather then mans sinne and filthinesse should not be punished to the full, and his justice fully satisfied, he would give his own Sonne, a person of infinite value to beare the curse, and suffer the whole punishment of sinne in mans nature and so to make full satisfaction for it. Chap. 8.

Thirdly, the revealing of Christ and promising of him to be a second *Adam*, who is the Lord from Heaven heavenly, and a quickning Spirit, through whom he doth richly shed his Spirit on *Adam* and all his elect seed in their generation; which holy Spirit doth dwell in their fraile earthly sinfull bodies, as in a Tabernacle and Temple all the time of this fraile life, and is not stained nor defiled with their corruptions: but doth abide most pure and holy, and doth overcome, mortifie and kill by a long and lingering death the old man of sin in them, and workes in them that spirituall purity and holinesse, which though it be but like a graine of mustardseed; yet cannot be destroyed or defiled, but increaseth more and more, and prevaileth against all powers of darknesse; this doth above all shew the infinite purity and holinesse of God and of his Spirit. And therfore I conclude that God by promising and revealing Christ on the seventh day, did then first shew himselfe infinitely pure, and did manifest unspotted holinesse more then in all the six dayes of the creation: and this is the first point of his sanctifying of the day, to be an holy Sabbath of rest, untill the full exhibition of Christ made a perfect actuall redeemer on the day of his resurrection.

CHAP. VIII.

SEcondly, God on the seventh day, did through Christ promised shed the Holy Ghost on our first parents, beget them of his immortall seed, sanctifie them and work faith and all saving graces in them; so 2. *Positiō affirmative.*

Chap.8. that they beleeved the promise and found rest in Christ. And so this was the day wherein God did first make man actuall partaker of his Spirit, and did worke in him true holinesse, and conforme him to the Image of Christ. This appeares by three things.

First by *Adams* words, *Chap.*3.20. where notwithstanding Gods passing of the sentence of bodily death against him, and of his returning to dust in the grave, in the words next before: yet he by faith layes hold on eternall life in Christ the promised seed, and being strengthened with might by the Spirit in the inner-man, doth call his wife *Chavah*, which signifies *life*, because by Christ promised to become her seed, she should be the mother of all living, and not only all his naturall seed, should by Christ have naturall life for a time, and being on earth continued unto them: but also after death his wife and all their elect seed should have life eternall in him. This is a strong argument of a lively faith, and of the quickning spirit given to *Adam* upon the very day of the promise which was the seventh day.

Secondly, that our first parents had the holy Spirit given them on that day, and by faith were justified and made partakers of the righteousnesse of Christ; the coats of skins doe shew which God fitted to them and put upon them. For undoubtedly these skins were of cleane beasts, which God taught and commanded them to kill and offer in sacrifice as types, figures and pledges of their redemption, by the death and sacrifice of Christ: and these coats made of the skins of beasts sacrificed, and put upon our first parents by God himselfe, did plainely foreshew the covering and cloathing of all the faithfull with the robes of Christs satisfaction and righteousnesse, and were a token and pledge to them, that they were justified by faith in Christ to come, and cloathed with the garments of salvation. For all Gods works are perfect: he gives to no man by his owne hand immediately the outward pledge and seale without the inward grace.

Thirdly, *Adams* teaching of his sonnes, *Caine* and *Abell* to sacrifice, and to bring offerings and first fruits to God, which were types of Christ, and of Gods rest in his mediation and full satisfaction, and that
Gen.4. at the end of dayes, that is, the seventh which is the last of the weeke, and Gods holy weekly Sabbath, these I say do testifie *Adams* faith in the promise, his holy obedience to Gods commandement of keeping holy the seventh day, and his holy care to teach his children holy obedience also. Now this being manifested, that on the seventh day God did

did first sanctifie man by his holy Spirit, and did bring in holinesse into the world among men, we must needs acknowledge this a second point of Gods sanctifying that day, and making it fit to be his holy weekly Sabbath and the day of his holy worship. Chap. 9.

CHAP. IX.

THirdly the Lord God for a memoriall of these supernaturall and heavenly things first revealed and done on the seventh day, and for a pledge to man of the eternall rest in Heaven, did also by his word and commandement, appoint every seventh day to be unto man a day of rest from his own workes which concerne this worldly life, and to be kept an holy Sabbath to the Lord his God, and this is the third point of Gods sanctifying the seventh day, and setting it apart for holy and heavenly use, and for holy worship, service and religious duties which tend to beget and increase holinesse in men, and so to bring them to see and enjoy God in the eternall rest of glory. This point because it is of greatest weight and moment, and comprehends in it many of those things which are necessary to be laid open, and made knowne for the distinct and profitable understanding of the Lords holy weekly Sabbath, and the right observation thereof, together with the duties which belong thereunto and are therein required. Therefore I will doe my best endeavour to handle this point more fully, and to lay open distinctly the speciall things therein contained, and that in this method and order. 3. *Positiō affirmative.*

First I will proove this maine point, to wit: that Gods blessing and sanctifying of the seventh day, did include the giving of a law and commandement for the keeping of an holy weekly Sabbath, and Gods giving of this commandement was a maine and speciall part of his sanctifying of it.

Secondly I will enquire and search out the nature of that law and commandement, and how farre and in what manner it bindes *Adam* and all his posterity.

Thirdly, because every law which God gives to man, doth impose a duty upon man, and bindes man to the performance of it, therefore the very words of the text bind me to handle at large, mans duty which this commandement of God, and this word by which he did blesse and sanctifie the seventh day, doth impose upon *Adam* and all his

Chap.9. posterity, even their sanctifying and keeping holy the Sabbath day.

For the proofe of the maine point, we have three notable arguments. First we have the plaine testimony of God himselfe, *Ex.*16.28. where he cals this his blessing and sanctifying of the seventh day, by the name of a commandement and law, and tels the *Israelites* that they not keeping of an holy rest; but going out to gather Manna on the seventh day, did refuse to keepe his commandements and lawes, that is, his commandements and laws which he had given from the beginning, in his blessing and sanctifying of the seventh day; For of other speciall lawes and commandements given before that time concerning the Sabbath there is no mention at all in Scripture, neither did God give any besides that from the beginning, untill he spake unto them afterward from Mount *Sinah*, and in the fourth Commandement called upon them to remember the Law of old, given for keeping holy the Sabbath, and renewed it againe to them.

Secondly, In all the Law of God and in all the Scriptures we never reade of any thing truly hallowed, sanctified and set apart for holy use but by speciall commandement of God, and by the direction of his word: the first thing which is said to be sanctified after the seventh day, is the first borne of *Israel*, *Exod*,13.2. and this was by Gods speciall commandement, and therefore he saith that he hallowed them, *On that day which he smote the first borne of Egypt*, *Numb*.3.13. The next sanctifying mentioned in Scripture is that of the people of *Israell* when they were to come into the sight and presence of Gods Majesty at mount *Sina*, *Exod*.19.10. and that was by Gods direction and commandement as is there testified in expresse words.

The third sanctification mentioned in the Scriptures, is that of the Sanctuary, and the the Altar and all the holy Vessels and implements thereof, and *Aaron* and his sonnes the Priests with all their robes and vestments, also the Sacrifices and all other holy things of the Tabernacle, and they all were sanctified by the speciall commandement of God, and by direction of his word, as *Moses* in the law testifies, in *Ex.* 40. and divers other places.

So the Temple in *Jerusalem* and all the holy things which were consecrated and dedicated to the service of God by *Solamon*, are said to be hallowed and sanctified by God, 1 *King*.9.3. and 2 *Chron*.7.17. that is, by Gods speciall commandement and direction.

And *Moses* his dedication of all things in the law, is said to be by bloud

bloud and that by precepts ſpoken to the people according to Gods law, *Heb*,9. verſ.19,22. And every creature of God is ſaid to be ſanctified to the uſe of the Saints by the word of God and by prayer, 1 *Tim*.4.5. Chap.9.

Now if in all Gods word every thing is ſaid to be ſanctified by the word and ſpeciall Commandement of God: and whereſoever in all the Scriptures God is ſaid to ſanctifie any thing, and to ſeperate it for holy uſe: The word (ſanctifie) doth neceſſarily imply a commandement, and ſpeciall Law of God given for the ſeperating of it.

It were againſt all reaſon and common ſenſe to deny here in this text that the words (*Bleſſe and ſanctifie*) doe neceſſarily alſo imply that God gave a ſpeciall commandement and law for the keeping of his holy weekely Sabbath an holy reſt unto him the Lord our God.

Thirdly, whatſoever is ſanctified by God and ſo dedicated to holy uſe, that it is not in the power of any creature to alter and change and turne it to another uſe, without ſin and tranſgreſſion againſt God, that is certainely eſtabliſhed by a ſpirituall law of God, for where there is no law there is no tranſgreſſion. Now after that God had ſanctified the ſeventh day, and appointed it to be the reſt of the holy Sabbath. It was a ſin and tranſgreſſion not to keep it, or to change and alter it to common uſe, yea it was tranſgreſſion againſt Gods commandements as appeares in the place before mentioned, *Exod*.16.23,28. Therefore Gods ſanctifying the Sabbath was undoubtedly by giving of a commandement for the due keeping and obſerving of it.

But from this point thus prooved, there ariſeth an objection, the anſwering and removing whereof ſeemes to be a matter of ſome moment. For this being granted, that God in ſanctifying the ſeventh day immediately after the ending of the creation, did give a ſpeciall law for the obſervation of the ſeventh day of every weeke as an holy Sabbath: And if a thing once conſecrated by Gods law to holy uſe, may in no caſe be turned to common and profane uſe, and whoſoever doth change it, ſinneth moſt grievouſly, as appeares *Exod*.30.32. and *Num*.16.38. and alſo by the deſtruction of King *Belſhazzer* for turning the hallowed Veſſels of the Temple of *Jeruſalem* to common and profane uſe, *Dan*.5. It will hereupon follow, that *Adams* poſterity in all ages are bound to keepe the weekely Sabbath on the ſeventh day, *Object.*

Chap.9. and no creature may change it to another day without grievous sin. And the Christian Churches which have changed the Sabbath to the first day of the weeke; and have made the seventh day a common day wherein they doe the workes of their private calling and their worldly businesse, have transgressed Gods law in so doing. Neither have they any warrant or ground from this first institution, or the fourth Commandement (which commands the Sabbath of the seventh day,) to keepe their weekly Sabbath on the Lords day which is the first of the weeke.

Answ. For the satisfying of this objection, and clearing of this doubt, divers things may be answered. First that in the most strict commandement of God by which he binds men to the keeping of holy assemblies, and publicke solemnities for the performance of religious duties, worship and service to his majesty in memoriall of his extraordinary blessings and benefits, though the solemne duties be limited to some certaine and fit daies, and those particular duties be named in the law. Yet if the substance of the Commandement be kept, that is, the holy solemnity observed, and the duties, worship and service be performed, in as full and ample manner as the law requires, though the particular dayes of the month, yeare and weeke be changed, upon good reason and for weighty consideration; The Lord doth dispence with alteration of that circumstance to another day and time, which appeares by good reason, and for just causes to be more convenient, and doth allow and accept that for the right performance of his law. This is manifest by a plaine instance and example given by God himselfe.

For the law of the Passeover which God gave to *Israel* did command them to keep that feast in their generations, upon the fourteenth day of the first month, and that under paine of being cut off, *Exod.*12.14,18. and *Lev.*23.5. And yet upon just occasion, such as Gods law approoves, either of uncleanesse or absence from home upon a far journey, it was lawfull to change the particular time, and to keep the passeover on another day more convenient, even on the fourteenth day of the second moneth, *Numb.*9.11. *And so Hezekiah and all the people of Israell and Judah kept it and changed the day,* 2 *Chro.*30. And hereby the Lord himselfe teacheth us; that the Lawes which command holy solemnities and bind all his people in their generations to the due observation of them on certaine set dayes, such as the law of the weekly Sabbath, and the yearely Passeover, may stand in force and be duly observed, though the

the particular day of the weeke be changed upon ſuch grounds, as Gods law approoveth and for ſuch cauſes and reaſons, as make that other day more fit, and excellent for the ſolemnity, then that particular day of the weeke, or of the moneth which is named in the Law. Chap. 9.

Secondly, If any object that the law of the Paſſeover was ceremoniall, and therefore might admit of ſome changes, but it cannot be ſo in the law of the Sabbath if it be morrall and perpetuall, binding all man-kind to the worlds end. *Object. 2.*

To this I anſwer, that for the time and ſeaſon wherein ceremoniall lawes are in force they are equall (in their obligation and binding of the perſons commanded) to lawes morrall and perpetuall, and therefore the argument and anſwer is good and firme, and cannot with any good reaſon be rejected and denied. *Anſw.*

Thirdly, divers poſitive lawes which are morrall and perpetuall and bind *Adam*, and all his poſterity, in all their generations, though they be firme and immutable in themſelves and in their obligation: yet becauſe the duties of obedience which they impoſe upon men, and the men upon whom the duties are impoſed, are in their ſtate and condition mutable and changeable, And the changes and alterations of the things commanded in times, places and other relations and reſpects, doe not at all change the law, nor proove it ceremoniall and changeable. As for example, Gods commandement and law given to *Iſraell*, was that they ſhould love him the Lord their God, and ſerve him with ſuch worſhip as is agreeable to his word. This law bindes them and all Gods people in all generations unchangeably: It bound all ſuch as lived in the old Teſtament, to ſerve God with ſacrifices and burnt offerings, and to worſhip him with their firſt fruits, and ſweet odours and perfumes of incenſe, and that in the place which he did chuſe out of all the tribes of *Iſraell*. And it binds us ſtill who live under the new Teſtament: to love God, and to ſerve him, but with a ſpirituall worſhip and ſervice, ſuch as is moſt agreeable to the word of the Goſpell, as S^t. *Paul* ſhewes *Rom.* 12.1. and our ſacrifices are not of bruite beaſts, but our owne bodies devoted to the obedience of Chriſt, and ſacrifices of thankes and praiſe which are the calves of our lips, *Heb.* 13.15. for now men are not by the law bound to worſhip God *in Jeruſalem, nor in the mountaine of Samaria*, but in every place to lift up *pure hands and hearts to God, and to worſhip him in ſpirit and in truth*, *Joh.* 4.21. And to this worſhip the ſame law doth as ſtrictly binde us as it did the fathers

Chap. 9. fathers to their bodily sacrifices in *Jerusalem*, though the service in divers particulars is changed, yet the law is perpetuall and stands firme and immutable, and bindes all Gods people in all their generations.

So likewise from the first promise of Christ, a redeemer to mankinde, *Adam* and all his posterity are bound to beleeve in Christ, and to seeke, expect and hope for salvation and life only in him the promised seede of the woman, that is, in him made man, and mans mediatour. And the law of beleeving in Christ is perpetuall, firme and unchangeable.

And yet the duty which he requires is changeable, and is changed now under the Gospell from that which is under the law, in circumstance, for the faithfull in the Old Testament were bound to expect and wait for Christ and to beleeve in him to come, but we under the Gospell confesse Christ and beleeve in *that Christ Jesus which is come in the flesh*, and whosoever confesseth not Christ which is come, but beleeves Christ to come, he is led by the spirit of Antichrist, 1 *Joh.* 4. 3.

And even thus the case stands with the law of the Sabbath, which God gave in the beginning when he sanctified the seventh day, for by that law he bound *Adam* and all his posterity to observe and keepe an holy weekly Sabbath, and that on the particular day of the weeke which is the day most blessed with the greatest blessing above all other dayes of the weeke, and wherein the created worke of the world comes to greatest perfection, and that is brought into actuall being wherein God especially resteth, and wherewith he is chiefly satisfied and delighted.

This is the summe and substance of the law which equally bindes all Gods people perpetually to the worlds end. This law bound the fathers to keepe holy the seventh day, and last day of the weeke, in the old Testament, because that was the day most blessed with the greatest blessing as yet revealed in the world, that is the promise of Christ, and his actuall undertaking and beginning to be mans mediator, by which promise of the Redeemer and bringing in of supernaturall grace which is spirituall and immutable, the mutable work of the creation was perfected, and in which mediation of Christ, God rested and took such delight, that he would not goe about to uphold the world by way of creation, but committed the reparation of the world to Christ the mediator. But now under the Gospell since

since the full exhibition of Christ, a perfect actuall Redeemer, and the perfecting of the worke of redemption on the first day of the weeke, in Christ his resurrection; that first day of the seven, which is the seventh in the weekely revolution, if we count the dayes, beginning with the day next following, is now the day most blessed, and wherein the created world is after a better manner and in an higher degree perfected, and God findes that actually performed wherein he resteth and wherewith he is fully satisfyed. And therefore the same perpetuall law of the Sabbath bindes us to keepe this day for our weekely Sabbath, and that not with such service as was holy under the law, that is, double bodily sacrifices, nor with assemblies appointed for preaching, reading and hearing of the law, and the promises of a redeemer to come, and for seeking salvation and blessings in Messiah promised and yet not come. But with spirituall worship and faithfull prayer and invocation in the name of Christ exhibited and already exalted, and with reading, preaching and hearing of the Gospell, which declareth Christ Jesus already come in the flesh. And thus I hope I have fully answered the objection, and made it manifest, that the christian Churches in changing the day of their weekly Sabbath, and their forme and manner of worship, have not made void, but established the law of the Sabbath, which God gave in the beginning. And these changes do in no case proove the law to be ceremoniall only and mutable, neither doth the morallity and perpetuity of the law require that every circumstance of the Sabbath, and every particular Sabbath duty, should at all times remaine the same perpetuall and unchangeable. Chap. 10

CHAP. X.

BUT that this truth may yet shine forth more clearely, and may so manifestly shew it selfe that no scruples may remaine, nor any doubts concerning it or any part of it. I will proceed to the second speciall thing which is before propounded. That is, to inquire, search out and discover the nature and kind of this law and commandement of God, concerning the weekly Sabbath: And how farre and in what manner it bindes *Adam* and all his posterity.

And here I have a large field to passe through, wherein divers points offer themselves to our view, which I cannot passe by, nor lead you along without due consideration of them. First here I meete with di-

Chap. 10 vers and ſeverall opinions, of the learned concerning the law of the Sabbath which come firſt to be rehearſed and examined.

Secondly, I find ſeverall kinds of lawes which God hath given to men, mentioned in the Scripture, and divers ſorts of commandements, which we muſt ſeverally deſcribe, and diſtinctly conſider before we can determine that which principally is here intended, that is, what kind of law and commandement this of the Sabbath is, and how far and in what manner all mankind are obliged by it, and bound to obey it.

The ſeverall opinions concerning the law of the Sabbath.

The firſt opinion is, that the law of the Sabbath is naturall, morrall and perpetuall, written in the heart of the firſt man in his creation. And that as he was bound to keep the ſeventh day holy to the Lord in the ſtate of innocency. So alſo are all his poſterity bound in all ages even to the laſt man to keep the weekly Sabbath. But they who conceive this law to be naturally written in mans heart do much differ and are divided into two opinions. The one ſort holds the law to be wholy naturall, and perpetually morrall both in reſpect of the reſt, and ſanctification, and alſo in reſpect of the particular day of the weeke, even the ſeventh from the beginning of the creation.

Thus do Judaizing Chriſtians hold, who profeſſe Chriſtian religion, but reject the ſanctification of the Lords day, and embrace and cleave to the *Jewes* Sabbath.

The other ſort do hold that there is a threefould uſe of the Sabbath day. 1. Religious and holy, which is the exerciſe of holy and religious duties. 2. Politicall or civill, which is reſt from worldly wearifome labour of man and beaſt. 3. Ceremoniall or ſacramentall, which is a ſignification and ſhadowing of ſpirituall reſt in Chriſt. That in the two firſt reſpects the Law is naturall, morrall and perpetuall, and that nature requires, that a ſeventh day of every weeke ſhould be for reſt and refreſhing, and for holy exerciſes of religion, they all affirme: And becauſe the ſeventh and laſt day of the weeke, was the day wherein God reſted, having in the ſix dayes before perfected all the workes of the creation, therefore they hold that for the ſignifying and ſhadowing forth of ſpirituall reſt in Chriſt, the ſeventh day was the fitteſt of all, and Gods people were by Gods law bound to obſerve it for their Sabbath untill Chriſt had fully finiſhed the work of redemption, and then reſted from it as God did from the work of creation. And that ever ſince the reſurrection, the ſigne and ceremony of Chriſts reſt being fulfilled, the Sabbath is to be kept by the ſame law

of

of nature, and commandement of God on the Lords day the first day of the weeke, which is one in seven untill the eternall Sabbath and rest in Heaven, unto which Christ will bring all his elect at last. This is the Doctrine of many of the best learned heretofore in our Church, and divers godly Divines do rest in this opinion, which for the maine matter and substance of it, is pious and godly and approoved by *Aquinas* the great Schoolman. Chap. 10

The second opinion is, that the law of the Sabbath was not naturall written in mans heart, neither did binde man to observe an holy rest the seventh day of every weeke, and only on the seventh day in which God rested, but that it was a positive law given by God, commanding more then the light of nature did clearely and distinctly shew to man, or bare naturall instinct did move him unto, and that it was like the law by which God forbad man to eate of the tree of knowledge, which his own naturall appetite did leade him to eate of, being good for food and to the eye and appetite pleasant and desirable. But God restrained him from it, not by instinct of nature or law written in his heart, but by his owne voluntary commandement, to shew his authority over man, to teach man obedience, and to make man know, that he might as justly have restrained him from all, or the most part of other fruites, and that the use of the creatures, and the power which he gave to man over them was his free gift, and therefore man ought to love and serve him his creator, as for his whole being, so also for the use and benefit of all other creatures. And so likewise they hold, that by nature all dayes are alike in themselves, and man by the light of nature can discerne no difference in them, but yet God to make man mindfull of his creation, and of God his Creator, did by his word and everlasting commandement given to man, seperate one day for the uses before named. 1. For holy use, even performance of religious duties only. 2. For civill use, to wit: rest from hard labour, 3. For ceremoniall, to signifie the rest of Christ after the work of redemption finished, to admonish man of rest from sinfull works, and to be a token of eternall rest in Heaven. And though any one day in the weeke is of it selfe naturally as fit as another, and that it is no matter what day be kept, so that one in seven be for these uses set apart: yet becaus God rested on the seventh day from his worke of creation, therefore in the Old Testament hee would have that last day of seven to be the Sabbath untill the comming of Christ: intending that when the greater worke of mans

Chap. 10 redemption was perfected by Christ; then the day of his resurrection in which he rested from that work, even the Lords day, should be the Sabbath of Gods people to the end of the world; And so this law and commandement though it be not naturall, yet it is morrall, and a perpetuall and unchangable rule of Gods constant will, and of mans duty in this particular: which is the maine substance of it, *viz.* that man do keep one day in seven of every week for a Sabbath of rest throughout all ages of the world, and that it is changeable only in the circumstance of the day, and that only thus far. 1. That while the work of creation was that work which had the preheminence in the eyes of the world, the Sabbath was to be kept necessarily on the last of the seven, in which God did rest from that work, and so this law did bind men. 2. That after Christ had finished his work of redemption, rested the seventh day in the grave, and on the first day was risen and entered into his rest, and the work which now hath the preheminence under the Gospell is redemption perfected by Christs resurrection, the day of his resurrection and rest should be the holy Sabbath to all Christian people, whereby they should be admonished of the eternall rest in Heaven, and wherin they should be wholy devoted to such duties, as tend to bring them on to the fruition of rest with Christ in glory. The third opinion is, that the law of the Sabbath is not naturall nor perpetually morall at all, but only civill and ceremoniall, and some who are of this opinion do hold, that it was given of God in the beginning to be observed only untill the comming of Christ, partly in memory of the creation, untill the greater work of redemption should come in, & partly to signifie things to come by Christ, and of true rest to be found in him, and that now it is utterly abolished together with all the festivall Sabbaths of the *Jewes*. Others of them hold, that becaufe there was great equity in this law, and also setting apart of one day in the week for religious exercises, is a thing very profitable and usefull for the propagation of religion, and for the upholding of order in Gods Church: therfore the law in respect of the particular day is abolished, for that was ceremoniall, but the equity of the observation of one in seven still remaines. And therfore all Christians in imitation of the Apostles, ought to keep one in seven, especiall the Lords day which is the first in the week, rather then any other, if the Church so determine it, and if it be observed without any superstitious conceipt of more holinesse in that day, or annexed to it, rather then any other.

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The fourth opinion is, that the first law for observation of the weekly Sabbath was the fourth Commandement given from mount *Sina*, and that it did bind onely the *Israelites* to keepe the seventh day of the weeke for an holy Sabbath untill the comming of Christ: but now under the Gospell it is abolished in respect both of the particular day, and also the strictnesse of the observation, and only the equity of it remaines in the Lords day, the observation wherof is commended to us by the example of the Apostles, and now the law of keeping it holy is only ecclesiasticall and an holy ordinance of the Church. Thus you see while men build upon unsure and unstable grounds, and not upon the certaine words of holy Scripture compared together and made to run in a sweet harmony, how various and different they are, and how contrary some of them in their opinions. Chap. 10

For the remooving of all doubts, and setling of mens judgements in a sure way so farre as God shall enable me. I will endeavour to select and single out whatsoever I find in these severall opinions, to be agreeable to the truth, and to the sacred word of God, and reject the rest: and will ad moreover what is wanting to make up a perfect Doctrine, not out of mine owne conjectures, but out of canonicall Scriptures, for that is the sure rule of all necessary saving and sanctified knowledge, and that must be the sure guide when Fathers, Councels and Churches doe lead us into severall and doubtfull wayes. First for them who hold that the law of the Sabbath was written in mans heart in the creation, I hold it true in some part, to wit: thus far. That God creating man in his owne Image did print this in mans heart, That as he had his whole being from God, especially his reasonable soule, by which he was made able to understand the will of God revealed to him by his word, so he was bound to obey God and to serve him all his dayes with his whole heart, and with all his might. And if God did require of him any part of his time, and commanded him to abstaine from some good and lawfull workes tending to his naturall good and well being, and to doe some speciall workes for his Lords pleasure, in one day or more selected dayes of the weeke, or of every moneth or yeare, he ought to doe it out of duty and obedience to his Lord and Creator. Thus farre I consent that the law is naturall written in mans heart, to wit: in generall and in respect of the common foundation:

I grant also that the law and commandement of God, injoyning the

Chap.10 reſt of men, their ſervants and cattell from hard labour on the ſeventh day, or one day in every weeke, is a thing ſo naturally helpfull and needfull for the health and well being of men ever ſince mans fall, and the curſe of barrenneſſe laid upon the earth, and the puniſhment of toyleſome labour and faint ſweating impoſed on man-kind, that mans own naturall reaſon, will and affection muſt needs approove it, and move and incline his heart to the obedience of it, and his inward thoughts cannot but accuſe him of wrong done to his owne body, and to the life of his labouring cattell and ſervants, if he diſobey it, and in this reſpect it may be called a law of nature:

Yea I adde moreover that if we take the law of nature in a large ſence, as ſometimes it is taken, that is for every law which commands ſuch duties and ſuch obedience, as in their owne nature are very uſefull and profitable to the parties commanded, and which is grounded on ſuch juſt cauſes and weighty grounds, as by the judgement of naturall reaſon, are in their owne nature well worthy of ſuch obſervance, then the law and commandement of keeping an holy Sabbath (on the ſeventh day in the old Teſtament in thankfullneſſe for Chriſt promiſed and for a continuall memoriall of that great bleſſing: and on the firſt day of Chriſts reſurrection now under the Goſpell, in thankfullnes for Chriſt fully exhibited, and the worke of redemption by him perfected, which ſo much excels the promiſe made on the ſeventh day, as perfecting of a work excels the beginning and undertaking of it) may both in reſpect of the particular day and the ſanctification of it be called a law of nature, that is a law requiring ſuch morrall and perpetuall obedience, as is in the nature of it moſt juſt and worthy to be performed.

But that the law and Commandement which bound the fathers to keep an holy reſt on the ſeventh day of every weeke, and us under the Goſpell to keep it on the firſt day eſpecially and no other, was in the creation written and imprinted in the heart of man ſo diſtinctly and expreſly, that man had an inbred notion of it, and a naturall inſtinct of himſelfe to obſerve this law, and to keep a weekly Sabbath on thoſe very dayes which God hath preſcribed both to the fathers and us. This I muſt needs deny for theſe reaſons following.

Firſt Gods ſanctifying of the ſeventh day by his word and commandement, and his inſtitution of the Sabbath by a poſitive law given, as my text here ſhewes; had beene vaine and needleſſe, if the law and the Sabbath

Sabbath of holy rest had beene expresly, and particularly written in mans heart already. For what man by the instinct of nature, and by his own naturall reason, will and affection, is led and moved to do, that he is vainly and needlesly urged unto by any law or commandement, being of himselfe without any monitor ready to performe it. Chap. 10

Secondly, the very word (*Sanctify*) ignifieth the setting apart of this day to a supernaturall and heavenly use, even for the performance of such duties as are above the naturell imaginations and thoughts of man, and which his naturall reason would never have revealed to him, nor his will lead him to do. If God by his word, and divine and supernaturall revelation had not directed and moved him. Therefore this law by which God sanctified and instituted the Sabbath is not a naturall law, but a divine and supernaturall precept.

Thirdly, in the creation and state of innocency, man was bound to serve God as his Creator and the author of all his being, and to be content with that estate wherein God had placed him, and saw to be very good, and to looke no higher. It was the inordinate desire of more knowledge and of an higher estate then God had revealed and promised, which made our first parents so yeelding to the Divels temptations, and undoubtedly it was an occasion of their sin in eating of the forbidden fruite. Now the serving of God as his Lord and Creator was the duty of man every day alike, for the Heavens above, and the earth beneath, and all creatures in them serving daily for mans naturall good and well being, even every day equally did put man continually in mind of his duty, to wit: that he was to love and serve the Lord with all his heart, soule and strength at all times, for this is the righteousnesse of a mans own works and of his own person, which God required of man in the first covenant in the state of innocency, even his constant obedience to the whole law and revealed will of God all his dayes without one dayes intermission. Therefore the Sabbath which requires service of God and worship, and love of him as a mercifull Redeemer, and that upon one day of the week more then all the rest, was not known nor commanded nor observed by nature in the state of innocency

Fourthly, the law of nature written in mans heart requires no particular duty, but such as his own naturall reason and will did direct and lead him unto in the creation, and which belonged to him in the state of innocency. But the Law of the Sabbath from the first institution commands

Chap. 10 commands and requires such things, and such works and duties as did not concerne man in the state of innocency. As 1. Rest of man and beast from their wearisome labour for their refreshing upon one day in seven. This man had no need of, neither was there any need of such rest, because the toyle and labour of man and beast came in after the fall, when God cursed the earth for mans sin.

Secondly, it requires in generall sanctification of the seventh day, by holy and religious exercises, and in particular by sacrificing to God, by prayer and supplication, and by meditating on heavenly things, and on eternall rest, and by studying all holy duties which might fit men for the sight and fruition of God in heavenly glory. All which and whatsoever other holy Sabbath duties and works are mentioned in the word of God, do belong to man, only since the promise of Christ the blessed seed. And in the state of innocency, man had no occasion of any such duties, he had no need of sacrificing untill Christ, his ransome and sacrifice for sinne was promised, he neither could have any thought or mediations of glory in Heaven, or studies to fit and sanctifie himselfe for the fruition therof untill Christ the only way to eternall rest, and glory was promised: what use had he of prayers and supplications to God for any good thing needfull, when he lacked nothing, or for deliverance from evill when as yet no evill was knowne in the world? What occasion could he have to praise God for Christ, before he did so much as dreame of Christ or had any thought of him at all. As for naturall gifts and blessings, he was by them admonished and provoked every day alike to love, serve, honour and praise God, wherfore seeing the works and duties of the Sabbath are holy, and tend only or chiefly to the supernaturall and heavenly life, and to the eternall rest which Christ hath purchased in Heaven for man, undoubtedly the law of the Sabbath which expresly commands such works and duties every seventh day, is a positive supernaturall and divine law, not any dictate of nature imprinted in mans heart in the creation.

Fiftly, every law of nature is common to all man-kind, and is written as well in the hearts of heathen as of Christians, so that the conscience of men who never heard of God or of his word, is a monitor, to admonish them of the duty which that law requires, and an accuser if they transgresse that law, and men have no more need to be put in mind of those duties, then of any other which the law of nature requires: But the law of the Sabbath hath no foote-step or impression

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in the hearts of barbarous Heathen nations. It is quite forgotten a- Chap. 10
mong them, and only Gods people who have his written Law and Word continually read and preached, do keep the Sabbath: And God in giving it to *Israel* in written tables, and in repeating it often afterwards, still cals upon them to remember it, therby shewing that it is not as the Law of nature printed in mans heart, but is a Law given by word and writing, and from thence learned, and therfore easily and quickly forgotten.

Sixthly, If it were a naturall Law founded upon the Creation, and binding man to keep a weekly holy day in thankfulnesse for his Creation, and for the creatures made for his use, then it should in all reason bind man to keep Holy the six dayes in which God Created all things, and especially the sixth day wherin God made man himselfe and gave him rule and dominion over all creatures. For holy celebrations are kept weekly or yearly on the dayes in which the blessings and benefits solemnized and celebrated were first bestowed on men.

Therfore it is not a naturall Law grounded on the Creation.

Lastly, Christ came not to change the Law of Nature, nor to take away any part of the obedience therof, but to establish and fulfill it in every jot and title as he himself testifieth, *Mat.* 5. 17, 18.

And yet the Law of the Sabbath so far as it requires keeping holy the seventh day, as the Fathers were bound in the old Testament, is changed by Christ and by his resurrection, in which he finished the work of redemption, and was exhibited a perfect redeemer. And the observation of the seventh and last day of the week is abolished.

And the first day of the week even the day of Christs resurrection, is sanctified and substituted in the place of it, and so was observed by the Apostles, and after them by all true Christian Churches for the Lords day, and for the Queen and chiefe Princesse of all dayes, as the blessed Martyr *Ignatius* cals it, *Epist. ad Magnesios, pag.* 31. Therfore it is not a Law of nature printed and engraven in mans heart.

I could alledge more reasons, but I hold this perfect number of seven sufficient for this present purpose. I will therfore proceed to the next thing which is the discovery of the severall kinds of Laws, which God hath given to men, and the brief description of every kind particularly, by which I shall come to demonstrate what kind this of the Sabbath is.

CHAP. XI.

The distinction of Gods laws.

THE Laws of God which he hath given to men, are of two sorts, either Laws printed in mans heart, which we call Laws of nature: Or els positive Laws, which God hath commanded in his word over and above, or besides the Laws of nature.

The Law of nature is that will of God which he as Lord and Creatour hath imprinted in mans heart in the Creation, even that naturall disposition which God gave to man, when he made him in his own Image, by which he doth inform man in the knowledge, and move him to the practise of all duties which belong to him, and which he requires of him, for naturall well-being and continuance in that life, and good estate wherin he was created.

The Law of nature may be distinguished into two sorts, the one is Generall and indefinite, which binds man definitely in a generall bond. The other is speciall and particular, which doth define and prescribe speciall and particular duties and works to men.

The generall and indefinite Law is this. That man being Gods creature and having his whole being, life, motion and all things from God, of free gift, is in duty bound to obey God to the utmost of his power in all things whatsoever God either by naturall light, or by his word either hath revealed, or shall at any time reveale and make known unto him, to be his will that he should do them. The bond and obligation of this Law is very large, and reacheth through all Laws, and binds men to do whatsoever God commands by any Law whatsoever.

The speciall definite and particular Law of nature, is that commanding will of God engraven in mans heart, and in his upright naturall disposition, which directs man to know and mooves him to performe such speciall kinds of duties and such particular works, as he ought to do and God reveals to him and declares to be his will that he should do them.

Of these speciall Laws some are primary, and some are secondary Laws of nature.

A speciall primary Law of nature is the will of God, concerning such speciall duties and particular works, as mans own pure created nature and naturall disposition did direct, lead and moove him unto, which his naturall reason in the state of integrity did shew unto him,

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and his pure naturall will and affections did moove and ſtir him to per- Chap. 11
forme. As for example, to know and acknowledge God for his ſole Lord and Creator, and one only God; to ſerve and worſhip him with ſuch worſhip and reverence as his pure reaſon taught him to be meet for God, to think and ſpeake of God accordingly: to beare himſelfe towards the creatures, and to rule them according to the wiſedome which God had given him, to increaſe and multiply and to repleniſh and ſubdue the earth and ſuch like.

A ſecondary ſpeciall law of nature, is a rule or precept concerning ſuch ſpeciall and particular duties and workes, as mans owne right reaſon, or Gods word diſcovers unto him, to be in their owne nature good and juſt, and profitable either for his owne naturall being and well-being, as the caſe now ſtands with him ſince his fall, or for any other good end and uſe agreeable to Gods revealed will. As for example, that men ſhould not live idle, but labour painefully to provide for themſelves and families, this is a duty which was not known to man before his fall, but ever ſince the curſe wherewith God curſed the earth for mans ſinne, Gods word requires it, and mans owne naturall reaſon well informed, and his will and affections well ordered doe naturally move him to the performance of it for his naturall well-being.

So divers negative precepts which forbid ſuch evill and ſinnefull deeds, as man never knew nor had any thought of them in the ſtate of innocency, but now true naturall reaſon, affection and conſcience, teacheth and moveth man to hate and abhorre them; they are lawes of this kind.

And if we ſhould extend the law of nature to the utmoſt, as many do, and bring under it every law which commands duties which are in their own nature juſt and honeſt and very uſefull and profitable to the doers and to others; and ſerve directly and naturally for Gods glory. We might reduce to this kind of naturall laws, every poſitive morrall and perpetuall precept commanding any juſt or holy work and duty which is juſt in it ſelfe, though there were no expreſſe commandement given for the doing of it in Gods word. A poſitive law of God is that which God in his wiſedome and by his word gives to man, by which he binds man to ſome obedience which he of himſelfe by his own naturall wit and reaſon would not have found out and diſcerned to be good and juſt, neither would have done or performed by the in-

Chap. 11 ſtinct of nature, and the motion of his will and affection, for ſuch an end as God hath appointed them unto.

There are divers Laws and precepts of this kind, all which as they require that which God juſtly and wiſely willeth man to do, and do command things which are in reſpect of the preſent ſtate and condition good for man, ſo they all are after a generall manner included in the generall Law of nature, and it binds men to obey them all.

Of theſe poſitive Laws there are divers ſorts: Some are Politicall commanding things which tend to preſerve and maintain good order, ſociety and peace, not only between God the Creatour and man his creature, but alſo between man and other creatures, and among men themſelves. Such was the Law which God gave to man, when he commanded him under the pain of death to abſtain from the fruit of the tree of knowledge of good and evill, and that for a wiſe and juſt end, even to put man in mind that he was uot abſolute Lord of all the viſible creatures, to uſe them at his pleaſure, but that he was a ſubordinate Lord and Ruler under God, and that all other trees, herbs and fruits which God allowed him to eat of, were Gods free gift, and alſo to teach him, that he was chiefly and above all to look to the ſervice of God and obedience of his will, and to omit the ſerving of his own turn, and the doing of that which his own will might moove him to do, when God at any time ſhould call him another way. And of this kind are all the judiciall Laws, which God gave to *Iſrael* by *Moſes* for the well ordering of their common-wealth, and all precepts of obedience, which inferiours owe to ſuperiors in things lawfull and that for peace ſake. Some poſitive Laws are Evangelicall and religious which command works and duties tending to an holy, heavenly and ſupernaturall end and uſe, ſuch are all Laws and Commandements which God hath given upon occaſion of Chriſt revealed to man, and in and through Chriſt which require duties, and ſervice due to God as he is mans Redeemer, and bind man as he expects benefit by Chriſt the Mediator and Redeemer, to ſuch works and ſuch obedience as come to be of uſe in reſpect of Chriſt. Theſe Evangelicall Laws are of two ſorts, 1 Some are univerſall and perpetuall requiring neceſſary works and duties of all ſuch as are to be ſaved by Chriſt, 2 Some are ſpeciall and temporary, which require ſome ſpeciall ſervice and works of obedience, and them of ſome only, and for ſome times, and in ſome condition of the Church. Perpetuall and univerſall Evangelicall Laws which bind all Gods redeemed

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ones, and require things neceſſary to ſalvation by Chriſt, are the commandements of God, by which he binds all men to repentance and reformation of life, to godly ſorrow and humiliation for ſinne, to beleeve in Chriſt under penalty of looſing ſalvation, and of periſhing for ever, and condemned and caſt into Hell for their ſins. Speciall or temporary lawes are they which bind men, or all men of ſome ages and in ſome times to ſome ſpeciall ſervice and worſhip, fit for the preſent ſtate and condition of the Church, or to ſome duties and works which for the time are profitable to guide and lead men to Chriſt, and therfore are ſanctified of God and ſet apart for that purpoſe: ſuch are the lawes and commandements of ſacrificing and bringing offerings and firſt fruits to God, of oxen and ſheep and other cleane beaſts and birds, and of the increaſe of the earth, ſome of which laws did bind all Gods people from the firſt promiſe of Chriſt even all the fathers from *Adam* untill *Moſes*, and all Iſraell untill the comming of Chriſt, ſuch laws were that of Circumciſion given to *Abraham*, as a ſeale of the covenant which God made with him and his ſeed, and that of the Paſſeover, and of the firſt borne, and all Leviticall ceremoniall lawes, given to Iſraell by the hand of *Moſes*, and ſuch are the commandements of Baptiſme and the Lords Supper, which bind all Chriſtians under the Goſpell. Chap. 11

There are alſo beſides theſe ſeverall kindes of lawes, ſome mixt lawes, and of theſe ſome are partly and in ſome reſpects naturall, becauſe they bind men to ſome duties unto which nature binds them; and in ſome reſpects civill, for they require things which tend to civill order and governement; and partly in ſome reſpects alſo evangelicall, commanding things which tend to ſalvation in Chriſt. Some are partly morrall and perpetuall in that they require morrall duties which are neceſſary and uſefull at all times to the end of the world; and partly ceremoniall and temporay in that they require obedience in things which are uſefull only in ſome caſes and at ſome times. As for example the law which God gave from mount *Sina*, and wrote it in tables of ſtone, it doth bind men not only to all morrall duties which were engraven in mans heart in the creation, to wit, all duties which man did owe to God as to his only Creator, and to men as fellow creatures; but alſo to ſuch further duties and degrees of obedience as man doth owe to God his only Saviour and Redeemer in Chriſt, and to men and Angels as his fellow ſervants bretheren

Chap. 11 and members of one and the same spirituall body under the same head Christ.

And therefore God presseth and urgeth obedience to that law, at the giving thereof, upon this consideration and for this reason, because he is the Lord God the Redeemer and deliverer, who as he delivered the naturall Israell from Ægyptian bondage, so by that typicall deliverance did foreshew and prefigure the spirituall redemption of all the spirituall Israell from all spirituall bondage under sinne, the world and the Divell.

To love God above all, and a mans neighbour as himselfe, to honour Parents, and to speake truth of every one, to give leave to every one freely to enjoy his own, and many such duties required in the ten commandements are naturall, and nature bound man to them in innocency, and in respect of them that law is naturall.

But to beleeve in God as a Redeemer, to visit and comfort the sick and distressed, to honour Parents, Pastors, Superiours, as fathers in Christ, and divers duties of negative precepts, as not to make Images of God, not to pollute Gods name by vaine swearing and such like, the knowledge and thoughts of which man had not in his heart by nature in the creation, which come into the world by naturall corruptions, and man was not subject to them untill he was seduced and fallen, and brought into bondage by Satan, they are positively morrall, and as the law commands them, it is a positive morrall law; yea in respect of some of them Evangelicall. And as reverence and respect to civill Magistrates and men of higher place, as they are superious and men of greater power and authority (which difference and inequallity came in by mans fall, and flowes from Gods distribution of his common gifts in a different manner and measure) as I say this honour given to them as civill rulers, ruling for our good and the good of the common wealth, is commanded in this law so it is civill. And lastly as all ceremoniall and religious ordinances, and outward significative service and worship sanctified by God, and appointed as most fit for the time and season, receive their originall authority and first strength from that law given from mount *Sina*, especially from the cammandement which binds man to obey God as his Creator and Redeemer in all ordinances so far as he requires, so and in this respect this law is ceremoniall and binds to obedience temporary, fit for the season and opportunity.

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In like manner the commandement which the Lord Christ hath given in the Gospell, for baptising of Christians, and for the administration and receiving of the Sacrament of his body and blood, as they command an outward Sacramentall washing with water, and a bodily eating of bread and drinking of wine, which have beene of use only since the comming of Christ, and not from the beginning, so they are ceremoniall and temporary. For whatsoever ordinances are in use in the Church of God for a season only, that is, during the time of the Gospell they are ceremoniall, because to remaine only for a season, is the true and proper signification of the word *Ceremonia:* which is compounded of the Greek words καιρος, which signifies a set time or season, and μερον, which signifies *only*, or rather μενειν which signifies to abide or remaine. But because the time of the Gospell is perpetuall unto the end of the world, and they are commanded to be observed of all Christians all the time of the Gospell, in this respect these Commandements may be called universall and perpetuall. And as in these and all other ceremonies ordained by God, there are required besides the outward bodily rites and actions, many spirituall duties, as inward reverence and holy affections of the heart, faith in Christ and the blessed Trinity, beleeving of the covenant, commemoration of Christ and his benefits, confession of three persons in one God, and the eye of faith looking chiefly to the spirituall things signified; so the commandement and law enjoyning them may justly be esteemed positively and evangellically morrall. Thus much for the divers and severall kinds of Gods lawes which he hath given to men. Chap. 11

I proceed to that which is the maine thing here intended, that is, to shew what kind of law the commandement of the Sabbath is, and under which of these severall kinds it is comprehended. And in a word I hold it to be of the last kind, to wit: a mixt law that is partly naturall, and partly positive, both civill and Evangelicall, and not only universall and perpetuall, but also speciall and ceremoniall, and so indeed it takes part of all kinds of lawes which God hath given men, and which are mentioned in the Scriptures, which thing because the learned have not heretofore observed nor well considered, but some have cast their eyes upon the common ground of this law printed in mans heart in the creation, and finding it among the ten Commandements which are generally held to be the summe and substance of the law of nature, doe call it a law of nature.

Others

Chap. 11 Others have considered it as a speciall commandement given by God immediately after the Creation by word of mouth and not written in mans heart, and doe call it a positive morall Law. Others have considered it as it commands rest on the the seventh day, now altered by Christ, which rest was a signe of Christs rest from the work of Redemption and is a token and pledge of eternall rest in Heaven, and therupon hold it to be a ceremoniall Law: and hence ariseth the diversity among Christians, and almost civill warre between the Pastours of severall Churches, yea and among learned Preachers of one and the same Church: Wheras indeed they all hold the truth in part but not wholly: They all erre in this, that they limit it every one, to that speciall kind of Law, which he hath chiefly in his eye and upon which he hath set his conceit: Now make it a mixt Law and proove it manifestly, and there needs no more contention, except some men will contend without cause and against reason out of a spirit of contention and contradiction.

First, this Law as all other Laws is indefinitely comprehended in the generall Law of nature, for the generall Law written in mans heart in the Creation, binds him to attend the will of God, and to be ready to obey God his Creatour in all things whatsoever he either had already declared, or should at any time to come reveale to be his will, and to be a duty which he required of man. And therfore the observing and keeping of a weekly holy Sabbath & devoting of a seventh part of every week to religious exercises and to rest from bodily labour and common worldly businesse, being expresly commanded by God and declared at severall times and upon severall occasions to be his will, man is by the general Law of nature bound to perform it, and in this respect we may truly say that the Law of the Sabbath is a Law of nature, included indefinitely in that generall Law and dictate of nature written in mans heart in the Creation.

Secondly, though I cannot conceive that the keeping of an holy Sabbath weekly, was a thing so distinctly written in mans heart in the Creation, that man of himself by the instinct of his nature, or by the light of his reason and motion of his will, would have set either the seventh day or any other of the seven dayes of the week apart for rest or other duties of the Sabbath, which God in the first institution required, and commanded also in his Law given from Mount *Sina*: Yet because the keeping holy of a weekly Sabbath upon such grounds as

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are mentioned in this text, and for such ends and uses as God hath or- Chap. 11
dained, to wit: commemoration of Gods mercy and bounty in promising Christ, preserving the knowledge and memory of the covenant of eternall life, and rest in Christ, training up of people in religion, the feare and worship of God, and in holinesse, by which they are made fit to see and enjoy God in glory, because I say, the keeping holy of a weekly Sabbath is in these respects a thing very good and profitable, yea and necessary for the helpe of man and for the repairing of his nature corrupted. A man as now the case stands with him since the fall, must needs by the light of nature which remaines in him, know the weekly Sabbath to be a thing very just and a wise and holy ordinance of God, and the particular law of the Sabbath comes under the speciall and secondary law of nature.

Thirdly, if we consider the law of the weekly Sabbath as it was given by God in the first institution, and in his blessing and sanctifying of the seventh day, and againe renewed and inserted among the ten Commandements given from mount *Sina:* and at other times upon divers occasions repeated by *Moses* and by the Prophets from Gods mouth, If we also consider that neither the Sabbath it selfe, nor the ground, reason and occasion of it, (to wit: Gods perfecting the creation, by promising and revealing redemption in Christ, and the rest which I have before prooved and demonstrated) were written in mans heart in innocency, but were after mans fall revealed by God, and thereupon the holy rest commanded to be kept on that day which God above other dayes hath blessed and sanctified. We may truly affirme that the commandement of the Sabbath in these respects is a positive law of God, and not a law of nature requiring such particular duties as man of himselfe without Gods positive commandement would have observed. Yea the word (*Memento, remember*) so often added to the precept of the Sabbath, as appeares *Exod.* 20.8. doth plainly shew that the keeping holy of a weekly Sabbath, was not a thing printed in mans heart, for then it had been vaine and needlesse for God so often to use this word *Remember*, and to put them in mind of this duty by *Moses* and the Prophets, mans own conscience would have been his daily and continuall monitor and remembrancer, and his owne thoughts would have beene ready to accuse him for every omission and neglect of it. As the Apostle testifies of the work of the law written in mans heart, *Rom.* 2.15.

Chap. 11 Fourthly, if we consider the law of the Sabbath as it commandeth man, together with his children, servants and labouring cattell to rest from their wearisome labours and bodily paine; which came in by sin, and by mans fall, together with servile subjection and difference of the Master and servant, which weekly rest and intermission from toyle and labour granted to servants and cattell by their Masters as well as to themselves, makes very much for good order in every state and common wealth, and for peace and society among men, and in every family, and serves for an excellent civill and politicall use, so it is in the judgement of many learned and godly Divines, not without good reason held to be a civill and politicall law.

Fiftly, if we consider. First the time of Gods first institution of the Sabbath, as it fals under Christ, even upon the seventh day of the world, in which Christ was promised to redeeme man who was fallen in the latter end of the sixt day, as is before shewed. Secondly, if we consider the ground and reason of Gods institution of the Sabbath and of sanctifying the seventh day, even Christ promised to become the seed of the woman, and to breake the serpents head, by whose actuall undertaking and beginning to mediate for man, God did perfect the mutable work of creation, and setled the world in an higher estate of perfection supernaturall, and did rest in Christs mediation, being that which was able to give full satisfaction to his justice.

Thirdly, if we consider that in the first institution, the Sabbath day was sanctified and blessed above the other six dayes: that is, was set apart to heavenly and supernaturall use; which cannot be imagined but in and under Christ in whom all things are sanctified. We must needs know and confesse that the commandement of the Sabbath even in and from the first originall and institution, is a law Divine and evangelicall, commanding such an observation and service, as is of use onely in and under Christ, and mainly tends to lead men to salvation in him.

Sixtly, if we consider the necessity of resting one whole day in every weeke from all our worldly affaires. First that with one consent the Church and congregation of Gods people may all generally meet together in their set places of holy assemblies, to heare and learne the Doctrine of salvation and word of life, and to honour God with publick holy worship and service, and with joynt prayers to call upon him in the name and mediation of Christ for all blessings. Secondly, that every

every man may instruct his family in private also at home, and by con- Chap. 11
stant exercising of them a whole day together in religious duties every weeke, may make them to grow and increase in grace and religion and in knowledge and skill to order and direct all their weeke dayes labours to Gods glory, their own salvation, and the comfort and profit of their Christian bretheren. Without which religious observation once every week at the least, especially upon the particular day of the week, which God hath blessed with the most memorable work belonging to mans redemption, it is not possible for people to be well ordered in a Christian Church, nor Gods holy worship to be either generally known or publickly practised, nor the vulgar sort of Christians to be brought to the knowledge and profession and practise of true religion necessary to salvation: These things I say considered, we must necessarily grant that the law of the Sabbath is an Evangelicall, universall and perpetuall law, such as the commandements of beleeving in Christ, repenting from dead works, reforming of our lives, worshipping and invocating of God in the name and mediation of Christ, and by the motion and direction of his holy Spirit, all which commandements bind all Gods people of all Churches and ages from the first day wherein Christ was promised in one measure or other. So that without obedience in some degree unto these Evangelicall lawes, it is not possible for any man to be and to continue a true child of God, and to attaine salvation in and by Christ.

And this law thus far and in these respects considered, can no more be abrogated and abolished, then Gods covenant of redemption and salvation made with man-kind in Christ, but all man-kind even every one who seekes salvation in Christ, is at all times and in all ages bound to observe this law of sanctifying a seventh day in every week, and of resting from all worldly affaires, that they may serve and worship and seek God in Christ.

Lastly, if we consider the Lords Sabbath as it is significative, even a signe to us of the eternall Sabbath in Heaven, and as it is in respect of the particular day of the week and some ceremoniall worship used in it, changable and mutable according to the changes and motions of Christ the foundation and Lord of it, and according to the severall estates of Gods Church, and Gods severall dispensations of the misteries of salvation, and severall wayes of revealing Christ in the old and new Testament, and before and after the comming of Christ in

Chap. 11 the flesh. We must of necessity confesse, that the law of the Sabbath is in these respects a Ceremoniall law, commanding things which are temporary and mutable, and fitted for some times and seasons only.

First as it commanded the seventh day of the week to be kept holy, as the most holy day, because therein Christ was promised to be the redeemer of the world, and God rested in his mediation, and perfected the creation by bringing in redemption, which was the greatest blessing of the old Testament. And as it required hallowing of the day by sacrifices and other outward service and worship, which were types and figures of Christ to come, and by preaching and rehearsing the promises of Christ out of the law and Prophets, beleeving in the Saviour to come and meditating on the eternall rest in Heaven; So it was a ceremoniall and temporary law, and did stand in force and bind all Gods people to the observation of the last day of the weeke, all the time of the old Testament untill Christ was fully exhibited a perfect Redeemer in his resurrection. And it was not in the power of the Church to change the Sabbath to any other day of the week, that power rested in Christ the foundation and Lord of the Sabbath. It also bound the faithfull of these times, to the ceremoniall sanctification, and to that typicall service which looked towards Christ to come, as well as to the seventh day only and no other, during that nonage of the Church.

Secondly, as the law of the Sabbath (which requires that day to be kept for an holy rest in which God hath revealed the greatest blessing and so hath blessed it above all other dayes of the week) doth now ever since the perfecting of the work of redemption in Christs resurrection, bind all Gods people to keep for their Sabbath the first day of the week which by Christs victory over death obtained fully in that very day, became the most blessed day above the seventh day and all other dayes of the week. And as under the name of hallowing and keeping holy the Lords Sabbath, it enjoynes such worship as God requires of his Church in her full age and more perfect estate, to wit: spirituall sacrifices of praise and thanksgiving, preaching and teaching faith in Christ crucified and fully exhibited a perfect redeemer, praying unto God in the name and mediation of Christ, and seeking accesse unto the Father in him by one Spirit. And as this law imposeth this holy weekly Sabbath, to be a pledg to the faithfull, of that Sabbathisme of eternall rest in Heaven which remaineth for the people of God, as the Apostle testifieth, *Heb.* 4. 9. So

So this law is like the commandements of Baptisme and the Lords Supper. It is ceremoniall commanding such duties to be performed, and such a day to be observed as are fitted to the time and season of the Gospell, and yet it is so ceremoniall, as that it is also perpetuall, binding all Christians during the season and time of the Church in the new Testament and under the Gospell, that is, perpetually to the end of the world, untill we come to the eternall rest in Heaven. And as there shall be no changes in Christ, nor of the state of the Church untill Christ shall come in glory to receive us into that eternall rest: So there shall be no change of the Sabbath to any other day of the week, neither hath the Church or any other whatsoever, any power to alter either the day or the sanctification and observation of it, no more then to bring in such an other change in Christ, and such an alteration of the estate of the Church, as that was from Christ promised and obscurely revealed in the old Testament, to Christ fully exhibited, and with open face shewed in the Gospell, and from the Church in her nonage under the rudiments of the world, to the Church brought to full age by the Gospell preached and received in all nations. Chap. 12

CHAP. XII.

NOw having discovered the severall kinds of laws, and commandements which God hath given to men, and having shewed what kind of law this is which God hath given for the observation of the weekly Sabbath, and how and in what manner it binds the sonnes of *Adam* in all ages, some in one kind and some in another, and *Adam* and all his posterity in some respects. There remaines yet for all that hath been said before, one speciall point to be more fully prooved. That is concerning the change of the Sabbath from the seventh to the first day, what ground and warrant we have for it, and how the law of God (by which God set apart the seventh day in the first institution, and still in the fourth Commandement and other repetitions of that law by *Moses* mentions the seventh day for the weekly Sabbath) can bind us Christians to keep holy the Lords day, or warrant us to make it our Sabbath.

For the more full manifestation and proofe of this point, and satisfying of all doubts: I will by the light of Gods sacred word, and by the helps which I shall find in the writings and sayings of the best learned both ancient and moderne Christian divines, do my best endeavour to

Chap. 12 shew and proove that the Lords day, which is the first of the week, and the day of Christs resurrection, the fittest day of all the seven to be the holy weekly Sabbath of Christians; That God before and in the first giving of the law of the Sabbath, did intend and foresee the change and the grounds of the change of it to the first day; that God by Christ hath changed it. And that the law of the Sabbath in the maine duties which it requires, is more fully and in a better and more excellent manner obeyed by Christians in their observation of the Lords day, and keeping it for the holy rest: then it was by the fathers of the Old Testament, in their keeping of the seventh and last day of the week, for their holy rest and weekly Sabbath.

First to proove the convenience and fitnesse of the Lords day to be the Sabbath under the Gospell above all other dayes, we have divers arguments.

The first I frame thus. That day which is the first of dayes, and the first fruits of time especially of the time of grace, is the fittest to be the Lords holy day above all other dayes of the weeke, in and under the time of grace. The Lord himselfe teacheth this for a plaine truth, requiring the first fruits of all things for an holy offering to himselfe under the law, and from the beginning when he taught *Adam*, and *Adam* did teach his sonnes *Cain* and *Abell*, to bring sacrifices of firstlings and first fruits for offerings to him, *Gen.* 4. Now the Lords day which is the first day of the week is the first of all dayes in the world. In it God began the creation, made the highest Heavens which is the place of blessednesse and the heavenly Host, also the common masse and matter of the whole visible and inferior world, and the chiefest and most glorious element, the light, that is, the fiery Heavens; with the first beginning of the creation, this day began, and so it is the first fruits of all times created, and although in the creation, and during the state of innocency the first fruits were no more holy then the rest of the lump, or masse, and sanctifying of things to holy use, came in by Christ and with the first promise of him, and the first time of Christ revealed being the seventh day, was to be the holy Sabbath all the time in which Christ was onely promised and not given: Yet now seeing by the resurrection of Christ, in which Christ was exhibited a perfect Redeemer, and became the first fruits of them that sleepe, the first day of the weeke and of the world which was onely the first fruits of time before, is by Gods providence become the first day and

and first fruits of the time of grace under Christ a perfect Redeemer. Chap. 12
Therfore the first day which is now the first fruits of time both in the creation and under perfect redemption, which doth perfect and sanctifie the creation, is now the fitteſt of all the dayes in the weeke to be the Lords holy Sabbath. And it is against all reason for any to think any other day so fit to be offered up for the first fruits of every week, and of our times to God, as this day which is the day of the Lord Christ, who is the true first fruits of all creaturrs, and doth sanctifie the whole masse and lump of man-kind, and all other creatures which are gathered unto God in him. In which day Christ arose from death and became the first fruits of them that sleep: that by the virtue of his resurrection he might sanctifie the very grave to them that sleep in him, and might raise them up as to grace in this life, so also to glory at the last day in the generall resurrection.

Secondly that day wherin the place of eternall rest and of the everlasting Sabbath (which after this world ended, remaines for the people of God) was created and brought into being, and wherin eternall rest was purchased, and the way opened into that rest, must needs in the judgement of reasonable men be the fitteſt day for the weekly Sabbath, which is to all Gods people a sure signe and pledge of eternall rest and of their everlasting Sabbath in Heaven, which weekly Sabbath is to be kept holy and sanctified by meditations on Heaven and heavenly rest, and by such holy exercises of religion, as do fit and prepare us for the life of glory in Heaven. Now the first day of the week is the day wherin God created the place of eternall rest, even the higheſt Heavens, which are from eternity decreed and ordained to be the place in which his elect shall keep their eternall Sabbath after this life.

In this day also Christ arose from death, perfected redemption, and rested from that worke by which he procured eternall life and Heavenly glory for Gods people, upon this day he opened the way to the Holy of Holies, and made his first enterance both in his own flesh, and also for all his members into that life eternall and that rest which they with him shall enjoy in the heavenly mansions. Therfore undoubtedly, this day of all the dayes of the week most fit and worthy to be kept an holy Sabbath of rest, and to be sanctified with meditations on Heaven and heavenly glory, and with other exercises of religion which fit men for eternall rest in Heaven.

Thirdly, that day wherein God first created the light of this inferi-

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Chap. 12 or visible world, and wherin the light of the visible Heavens did shine forth, when it is once blessed with the rising up of a greater and more glorious light, even the Son of righteousnes; It is of all daies become the fittest and most worthy to be the Lords holy weekly Sabbath, which is to be hallowed by meditating upon the inheritance of the Saints in light, and by such holy exercises as tend to make men meet to be partakers thereof. Now the first day of the week, the Lords day is the day wherin God first created the light of the visible world, even the fiery Heavens which shine forth ever since, and give light to the inferiour world, so it is testified *Gen.* 1.3. And on this day Christ the Lord, the Son of righteousnesse did rise up, and did bring to light immortallity and eternall life, and became the great and glorious light of the world.

Therefore this day is the fittest and most worthy to be the holy weekly Sabbath, and to be spent in meditation upon, and seeking for the inheritance of the Saints in light.

Fourthly, that day which hath not only the same grounds and reasons in it, upon which God first founded the Sabbath, and sanctified the seventh day, but also divers additions of the same kind which make the grounds and reasons more forcible and excellent, that is, most fit and worthy to be the holy weekly Sabbath; and such is the first day of the week, and hath been ever since it became the Lords day, by the Lord Christ his resurrection. For proofe wherof consider the grounds and reasons upon which God sanctified the seventh day. 1. Gods ending or perfecting his created work. 2. Gods resting from that work. 3. Gods blessing of the seventh day by revealing on it the greatest blessing, far above any given in the creation. These are the grounds here laid down in my text, which are rehearsed againe by God in the fourth commandement of the law. And another reason drawn from the end and use of the Sabbath is also added, *Ex.* 31.13. *Eze.* 20.12. to wit: that the Sabbath might be a signe and token from God *that he is their God who doth sanctifie them*, that is, by giving his Holy Spirit with all saving graces in this life unto them in Christ, doth fit them for the fruition and sight of his glory in the eternall rest in Heaven, and so makes the weekly Sabbath a pledge of the eternall Sabbath in the world to come also. Now the godly learned heretofore who had no thought of founding the Sabbath on Christ promised on the seventh day of the world, they do understand Gods ending of his work, to be either the finishing of the creation on the seventh day by adding some perfection or naturall blessing

sing to the creatures more then he had given on the six dayes. Or Chap. 12
else that God had already ended and perfected his work before the seventh day, and for this cause blessed and sanctified the seventh day for a memoriall of the creation of the world, and all things therein made perfect and compleat and so appearing on that day. And by Gods resting on the seventh day from all his work which he created and made, they understand nothing else but Gods rest of meere cessation, and because this was the day wherein God having finished his work, and made all things good, had no occasion to work any more by way of creation, but rested from making more kinds of creatures. Therefore God commanded man to rest after his example every seventh day, and to keep it for a weekly Sabbath. And by Gods blessing of the seventh day, they do understand Gods sanctifying of it to be a signe and pledge of the eternall rest.

These being the grounds and reasons (in the opinion of the learned) upon which God sanctified the seventh day, are in a more excellent measure to be found in the first day of the week, on which day the Lord Christ rose from death. For first the Lord Christ who is the Lord of the Sabbath, on that day ended a greater work then the creation, even the great work of redemption which on that day he did perfect and finish, by the last and highest act of it, even his resurrection in which he got the victory and triumphed over death the last enemy, and over him who had the power of death, that is the Divell, and did shew to the world that he had fully paid the ransome & price of mans redemption, satisfied justice, and wrought and fulfilled all righteousnes, sufficient to justifie all that beleeve in him, and to settle them in Gods favour for ever. So that here is a better ending and finishing of a better work then that of the creation was, which did perfect the mutable work of creation, and so here is a better ground of sanctifying the day in which it came to passe, as divers learned writers have rightly observed.

Secondly, on this day the Lord Christ entered into a better rest, then any from the creation can be: he rested from all his labours, paines and sufferings, and all works which Gods infinite justice required for mans redemption by way of satisfaction, *Heb.* 4. 10.

And he took possession of eternall rest for himselfe as the head, and for his body the whole Church and for every elect member thereof.

So that this resting is a far more excellent ground and reason of the sanctifying of this day to be the weekely Sabbath. Yea though I do

Chap. 12 by Gods perfecting of his work, understand his perfecting of the work which was marred and defaced by mans fall, even the work of creation, and his making of it more perfect and compleate, by his promising of Christ, and by Christs undertaking and beginning his actuall mediation, and first bringing in of supernaturall perfection; And by Gods resting I understand his resting so fully and wholy in Christs mediation, and in his satisfaction undertaken for the repairing and perfecting of the world, which man by his fall had brought under vanity and corruption, that he put from him all thoughts and purposes of going about any new work of creation for the repairing thereof, and so is said to rest, as I have before fully prooved: Yet I must confesse that on the Lords day, which is the first of the week, in which Christ did rise from death, God did more fully and excellently perfect all his work and brought in a rest, which doth so far excell that perfecting of his work and resting from creation on the first seventh day, as the actuall performance of a promise, and giving and fulfilling of a good thing promised, undertaken and begun, doth excell the promise and the undertaking and beginning of it. And therfore I will be bold upon these grounds and premises to conclude with the best learned both of the ancient Fathers and moderne divines, That there is more conveniency and fitnesse in the Lords day, the first day of the weeke to be the Lords holy weekly Sabbath now under the Gospell. And there are more excellent grounds and sure reasons for the sanctifying of it, then any which are named or can be found in the seventh day which was the Sabbath of the old Testament: yea this day by means of Christs resurrection to glory in it, is the surest pledge and token which outwardly can be given to Gods Church and people, that God who raised him up, is by him fully appeased, satisfied and reconciled to his people, and is the Lord who doth sanctifie them and will bring them to glory.

And thus I passe from the conveniency and fitnes of the Lords day, which is the first of the week, to shew the change of the Sabbath unto that day both in Gods intention and purpose from the beginning, and also actually in the fulnesse of time by the glorious resurrection of the Lord Christ upon that day.

Where by Gods assistance I shall make it appeare. That this change of the Sabbath to the Lords day is no humane invention, or Ecclesiasticall tradition, but a thing which God the law-giver did purpose and intend from all eternity, and foretold by the Prophets, and by divers

divers ſignes foreſhewed of old, and in fulneſſe of time did by his Son Chriſt the Lord of the Sabbath, command and actually bring to paſſe. Chap. 12

For S^t. *Auguſtine* and divers other learned men have heretofore obſerved. That God by ſome notable things which he in his wiſedome made to concurre in the firſt day of the creation, did plainly foreſhew in the beginning before the ſeventh day was ſanctified, or the law of the Sabbath given, that it was his purpoſe and will, and he in his eternall counſell had determined to advance in fulneſſe of time, that day above all other dayes of the week to the honour of the holy weekly Sabbath, to be a day of meditation on the eternall reſt in Heaven, and a pledge to his people of the everlaſting Sabbathiſme, which there remaines for them, and to be the firſt fruits of their time offered unto God in Chriſt and ſanctified in him. *Serm. 151. de tempore.*

Thoſe notable things are the three things before named. 1. That God made that day the firſt fruites of all time. 2. Created in it the place of eternall reſt the higheſt Heaven, in which the bleſſed Saints ſhall enjoy their bleſſed Sabbath wherof the weekly Sabbath is a ſigne and pledge to them in this life. 3. In it he created the light of this viſible world, which things concurring in one and the ſame day: (God in his wiſedome ſo ordering it, who doth nothing in vaine but every thing for ſome wiſe purpoſe) and being good reaſons to proove, and grounds to make that day the fitteſt to be ſanctified in Chriſt, and made the Chriſtian Sabbath, as I have before noted, the learned from thence do gather, and not without good reaſon: That from the beginning God intended for this day the honour of his weekly Sabbath, in the time of the glorious Goſpell.

Secondly, divers of the Ancients have obſerved. That God raining Manna firſt from Heaven to Iſraell on the firſt day of the week in the wilderneſſe: as we read *Exod.* 16. did thereby foreſhew that this was the day which he had appointed to be the day of the Lord Chriſt, even the day wherin he who is the heavenly Manna and bread of life ſhould be given from Heaven in his incarnation, and the day in which he ſhould come out of the fornace of fiery afflictions, and be made a ſtrong bread & nouriſhment by his reſurrection, able to feed our ſoules ſpiritually to life eternall. And from hence they infer, with the approbation of divers grave Divines and ſchoolemen of later times, that God did of old intend and purpoſe to make this day (in the times of the Goſpell after Chriſt fully exhibited and given unto us, to be the bread

Chap. 12 of life and heavenly Manna) his holy weekly Sabbath and day of ſpirituall proviſion, wherin Chriſtians ſhould make their weekly proviſion of ſpirituall food, and heavenly Manna to feed their ſoules.

Thirdly, divers of the Ancient fathers have obſerved, and divers both Schoolemen and godly learned writers of the reformed Church therein conſent with them, That the Lord did of old by his Spirit ſpeaking in the Prophets, foretell the change of the holy Sabbath from the ſeventh to the firſt day of the week, the Lords day, and day of Chriſts reſurrection. The bleſſed Martyr *Ignatius* (who lived and was growne in the knowledge of Chriſtianity in the time of the Apoſtles, and before the death of S^t. *John* the Evangeliſt as he himſelfe teſtifies) doth in his Epiſtle to the *Magneſians*, not only affirme that the Lords day is the Queene and ſupreme Lady of all dayes, but alſo endeavours to proove, that God from the dayes of old had ordained it to be the true Chriſtian Sabbath, and did foreſhew ſo much by the words of the Prophet *David* in the title of the ſixth Pſalme, wherein it is called a Pſalme unto the eighth day, that is, in honour of the Lords day, which as it is the firſt of the week, counting from the creation every week ſeverally by it ſelfe, and the ſeventh if we begin our account with the next day after the Lords day, as the Jewes did with the next after their Sabbath.

So if we reckon forward from the beginning of the creation into an other week it is the eight day. And alſo learned *Auguſtine* and others of the fathers, as alſo divers late writers do in this point concurre with him, and affirme that God mooving *David* to make ſuch honourable mention of the eighth day, did foreſhew his purpoſe & will, to change that day by Chriſts reſurrection into his holy Sabbath. Some alſo from Gods inſtitution of circumciſion on the eighth day after the birth of the child which was to be circumciſed, do gather that the eight day, after the birth of the world, to wit, the Lords day was before ordained of God to be not only the day of Chriſts reſurrection and victory over ſin and death by which ſin ſhould be cut of and deſtroyed, but alſo the Chriſtian Sabbath, and ſo both a ſpeciall day of circumciſing their hearts to the Lord in the ſtate of grace, and alſo a pledge of the fulneſſe of mortification and ſanctification in the day of the laſt reſurrection and of entrance into the eternall Sabbath in Heaven. For this purpoſe alſo S^t. *Auſten* and many other learned men in all ages ſince even to this day, do alledge the plaine words of *David*, *Pſal.* 118.24. where having

Serm. de tempore. 136.

having Prophetically foretold the glorious resurrection of Christ, how after that the Jewes had crucified and put him to death, he should rise up to be the head corner stone even the rock and foundation of the Church, (for so our Saviour, *Mat.* 21.42. and the Apostle, *Acts* 4.11. do expound *Davids* words) he immediately affirmes, that this is the day which the Lord *hath made, We will rejoyce and be glad in it.* That this is the day of the Lord Christ, as S^t. *John* cals it, *Rev.* 1.10. *Which the Lord hath made.* That is, in his decree hath already appointed *to be his holy day, We* (that is in the time of the Gospell when this stone is become the head of the corner) *will reioyce and be glad in it:* that is, rejoyce before the Lord with all joy and serve him, be glad in him with Sabbaticall and holy solemnity, and if we consider well the matter and substance of the 92. *Psalme*, which is intitled a Psalme for the Sabbath, we shall see that it is most fit for the day of Christs resurrection, setting forth the fruits thereof plainely and after a lively manner, to wit: the solid joy of Gods people, and the flourishing state of the righteous in Gods Church, and exalting of the horne of Christ the true Messiah and King of the Church. Chap. 12

Fourthly, if we consider the diversity and difference of things which are commanded in the law of the Sabbath, and are to be observed in the weekly Sabbath as it was instituted by God at the first, and againe revived in the fourth Commandement, if we call to mind that the law is a mixt law, commanding some things which concerne the very substance and being of the holy Sabbath, unto which it binds men perpetually, such as are a fit proportion of time one day in every weeke, rest and cessation from common works of this life, and sanctification of it by religious exercises and devoting it to publick assemblies and holy worship. And other things it commanded which were typicall and ceremoniall, and were to have their full accomplishment in Christ, and to be in force only untill the full exhibition and revelation of Christ a perfect Redeemer, all which I have largely shewed before, and the best learned have ever held. It will upon these grounds necessarily follow, that there must be a change of the Sabbath from the seventh day, and in respect of the tipicall and ceremoniall worship, at the full exhibition of Christ, into a day and a worship more fit for Christ given and revealed, and for the times of the Gospell.

First it is generally held by the best learned, That God by sanctifying the seventh day and commanding his holy Sabbath to be kept

Chap. 12 every week on the ſeventh day, did therby ſhew, that in his wiſedome he ſaw it fit and neceſſary for man to obſerve this proportion of time, and to devote one day in every week, both to bodily reſt and a totall ceſſation from his own worldly labours, pleaſures and delights, and alſo to holy and heavenly meditations, and to religious exerciſes and holy aſſemblies. And in theſe reſpects they call the law of the Sabbath naturall, morrall and perpetuall, and they proove it thus.

Firſt becauſe nature it ſelfe and common reaſon and experience do teach, that ever ſince mans fall it is naturally neceſſary for mans health and wellbeing, and for the preſerving and upholding of the life and ſtrength of his labouring and toyling cattell, that he, his ſervants and cattell, ſhould have one dayes reſt in ſeven. And that without this proportion of time dedicated to holy aſſemblies, and exerciſes of piety, the ſaving knowledge of God, and true religion and piety cannot well be upheld, fraile men would by little and little forget God, become ignorant of heavenly things, and ſo of the way to eternall reſt; if it were left in mans power to chuſe his own time; ſome would chooſe none at all, the reſt for the moſt part would differ from that time which ſome thought fit. Others would refuſe it as inconvenient, and ſo there would be no ſet ordinary aſſemblies, Gods worſhip would grow out of uſe.

Secondly, true piety teacheth us; that we ought to think our ſelves bound in conſcience to give and devote ſo much of our time at the leaſt to pious exerciſes, as God, in whoſe hand we and our times are, did require of his people in the obſcurer times of the Old Teſtament, for the keeping of religion and his worſhip on foote, for preſerving of the knowledge and memory of his goodneſſe and benefits, and for the ſanctifying of their weekly laboures and his creatures to their uſe, and of themſelves to him, that they might be fitted to ſee him in glory. For the abundance of grace ſhed on us by the Goſpell, is a bond and obligation to us of much more ſervice and obedience which we owe to God. Now God required of them every ſeventh day to be kept holy, and that was the leaſt which any of them in any age were bound to dedicate to his worſhip. And therfore true piety binds us much more to keep an holy weekly Sabbath.

Theſe are arguments and proofes, ſufficient to ſatisfie any man who doth not perverſly reſiſt and rebell againſt the law of nature. But let me here give a caveat by the way: That when the learned call the Sabbath and the law of it naturall, we are not to conceive that by naturall, they mean

mean a thing written in mans heart in the creation, which man was made to performe and obey simply as a reasonable creature and naturall man (*For man was not made for the Sabbath, Mark.* 2.27.) Neither did he toyle and sweat or need a set weekly rest: Neither did he need a weekly solemnity to help his memory, or to stir up his affections, as I have before prooved. But that they understand by naturall, that which the very light of naturall reason shewes to be most convenient and necessary for men now corrupt, and which so soone as it is commanded and revealed by Gods word appeares so necessary in the very nature of it, both for mens soules and bodies, that without it they cannot have ordinarily any well being on earth, nor escape Hell and come to Heaven after death. This exposition learned *Zanchyus* gives of his owne and other learned mens speeches, when they call the law of the Sabbath naturall. If, saith he, it were so naturall as things written in mans heart in the creation, then the Heathen Gentiles would have felt themselves bound by it, and would have shewed it in their practice in some measure more or lesse. Nevertheless the conclusion of *Zanchyus*, and other learned Divines is firme and sure, upon the former premises, to wit: That Gods first commandement of the Sabbath, doth perpetually bind all Gods people to the worlds end, to keepe a weekly Sabbath, even a seventh day in every weeke holy to the Lord. Chap. 12 *Zanch lib. de Decalog. thes.* 1.

Secondly, it is a thing universally held by all true Christian writers, that the Sabbath as it was limited to the seventh day of the week, and was to be observed by bodily Sacrifices morning and evening, and by worship which consisted in outward rites which were types and figures of things which have their accomplishment in Christ, so it was ceremoniall, temporary and changeable. The common ground of the sanctifying of the seventh day and tying the Sabbath to it, is held commonly to be Gods rest on the seventh day from the work of creation. And this is such a ground as in the fulnes of the time was to give place and did give place to a better rest arising, & brought in by the finishing of a more excellent and glorious work of Gods goodnes and bounty, even the work of mans redemption. The worship of God on the Sabbath of the seventh day in the old Testament, by double Sacrifices and such rites were but vanishing shadowes, the substance of them was Christ, and therfore they were to cease when the body and substance came in. And the particular day it selfe and the rest tied to it was a tipe and figure of the death of Christ, and of his rest in the grave, and of

Chap.13 the reſt and eaſe which Chriſt by his death ſhould bring to all Gods people from the burden of legall rites, and from the guilt of ſin and horrour of conſcience, which as an heavy load did preſſe them down, and from the maſſe of corruption like a weight hanging faſt on them, all which Chriſt aboliſhed by his death and redemption, and ſo put an end to the Sabbath, as it was tied to the laſt day of the weeke.

This being commonly held for a certaine truth by the learned Fathers, and writers of all ages after them untill this day, prooves ſo far as their authority and reaſon will reach: that though the keeping holy of a weekly Sabbath is a perpetuall day, to which all Gods people are bound in all ages: yet the particular day was mutable, and another ſpeciall day was to be appointed and conſecrated by him who is the Lord of the Sabbath, wherein an holy reſt fitter for the time and ſtate of the new Church muſt be kept, with better ſervice and ſolemnity. Inſtead of bodily ſacrifices, there muſt be offering up of Spirituall ſacrifices of praiſes, prayers, almes and works of piety and charity: for ſlaughtering of beaſts, there muſt be mortifying of corruption by holy contrition, and killing of all brutiſh luſts and carnall pleaſures and delights, by ſeperating our ſelves and ſequeſtring our minds from them. Inſtead of darke ſhaddowes of the law, and obſcure promiſes of Chriſt to come, there muſt be the light of the Goſpell ſhining in the Church and preaching of Chriſt crucified, and raiſed up and ſet at Gods right hand, and there muſt be ſeeking of Gods face in his name and mediation, and of acceſſe unto God in him by one Spirit.

Now what day can any man conceive in any reaſon ſo fit as the Lords day, the firſt of the week: wherin we Chriſtians keep our weekly Sabbath? This undoubtedly is the moſt fit and convenient of all dayes, as I have largely before prooved. Yea that this undoubtedly is the only particular day which Gods law binds us to keep holy all the time of the Goſpell, even untill we come to the eternall reſt in Heaven, I will as briefly as I can proove and demonſtrate in the laſt place, and ſo conclude this point of ſanctification of the Sabbath, as it is the worke of God the law-giver, and is diſtinguiſhed from mans duty and work of ſanctification.

CHAP. XIII.

1 *Argument.* THE firſt which is the maine fundamentall argument, is drawne from the foundation upon which God hath from the beginning builded

builded and surely setled the weekly Sabbath. It is a thing most certaine and undeniable, that whatsoever things are inseperably joyned and cleave fast together, they stand and moove together, the one cannot moove to any place, but the other of necessity must moove with it. Chap. 13

Whatsoever is firmely setled on a rock and inseperably fastened to it, and founded on it, must needs moove with the rock and cannot moove to any place but where the rock is mooved, upon which ground I argue thus: That which is from the beginning founded upon Christ, and so surely setled and firmely builded upon him by God the founder of all things, that it cannot be seperated, it must needs moove and change the place with Christ, and cannot be mooved nor change and remoove to any place but only to that unto which Christ is remooved; The weekly Sabbath from the first institution is founded by God, firmly builded and sure setled upon Christ the Redeemer, and is inseperably joyned to him. Therfore it cannot moove nor change the place, nor be remooved from the seventh day to any other day of the week, unles Christ the Redeemer change his day and moove together with it, and if he doth change his solemne day, it must needs be changed and remooved with him to the same day. The proposition is undeniable: the assumption also I have fully prooved before, in the laying open of the grounds of the Sabbath: and therfore the conclusion is a most manifest truth, That whensoever Christ changeth his day and chooseth another, the Sabbath must needs be changed to the same day. Which conclusion fully prooved, I lay it downe for a good ground and argue thus upon it.

That day which Christ leaveth and passeth from it unto another, which he chooseth for his speciall and particular day. From that day the Sabbath also is changed and mooved, and the other day which Christ hath chosen, becomes also immediately the particular day of the holy weekly Sabbath. Now the seventh day which was the speciall day of Christ in the old Testament, because on it Christ was promised a Redeemer of the world, and did first undertake openly and actually to mediate for man, is now ceased to be Christs peculiar day, he hath left it, and hath chosen the first day, and made that his speciall and peculiar day above all other dayes of the weeke, when in it he got the victory over death, and by his resurrection entered into his glory and eternall rest; and of a redeemer in promise, became a redeemer indeed, and fully perfected mans redemption. Therefore ever since hath the weekely Sabbath beene remooved to

Chap. 13 the first day, and that is the peculiar day of the weekely Sabbath.

2 Argument. Secondly, that God did from the beginning purpose in himselfe, and by many evidences did declare his intent, to change the Sabbath from the seventh to the first day, and also in the first institution of the Sabbath, and in the giving of his law for the keeping of it, did intend to bind us under the Gospell to the keeping of our weekly Sabbath on the first day of the weeke, as he bound the fathers to the seventh day in the old Testament. I proove from the determinate counsell and foreknowledge of God concerning the changes which he foreknew and determined to bring to passe, in the foundation, grounds and prerogatives of the Sabbath from the seventh to the first day of the week. It is a thing which all men who have any true knowledge of God must needs know and acknowledge for an undoubted truth, that God whose wisedome is infinite, and his wise providence ordereth and disposeth all things, doth never any thing in vaine, he never layes the foundation in any place but there also he intends the building, he never brings in the proper causes any where or in any time, but then and there he intends to bring in and to produce the proper effects of them, and whatsoever commandement God gives to men to performe some speciall duty upon some speciall grounds, and for some singular causes, occasions and reasons, by that commandement he binds them to performe the duty whensoever and wheresoever he shewes the grounds and reasons to them, and gives and offers the causes and occasions.

So that if it be made to appeare unto us, that now under the Gospell, God had according to his own determinate counsell and foreknowledge changed the foundation of the weekly Sabbath, and remooved it and all the grounds, reasons, occasions and prerogatives of it, from the seventh day to the first which is the Lords day, we must needs see and acknowledge, that it was the purpose, mind and will of God to make the Lords day our weekly Sabbath, and in his giving of the first law of the Sabbath, which in the maine substance of it is perpetuall, to bind all his people after the full exhibition of Christ to the last resurrection, to keep the holy weekly Sabbath on that day.

Now these things may sufficiently appeare by the opening and prooving of divers things before, which I have observed out of this text, and by urging and pressing them home to this present purpose a little more fully here againe, I shall put them out of all doubt and question, and make them manifest and cleare to all who do not wilfully shut their

eyes

eyes againſt the truth. Firſt, that the foundation of the Sabbath is Chriſt the Redeemer, and that all the true and proper grounds, reaſons and occaſions of keeping one day in every week holy to the Lord, are only to be found in Chriſt and came in with him I have before fully prooved. And as God firſt promiſed Chriſt to become the ſeed of the woman, for the Redemption of man-kind, and Chriſt did undertake for man to mediate for him on the firſt ſeventh day of the world, and therupon that day was ſanctified to be the weeky Sabbath: So God had in his immutable counſell determined to exhibit Chriſt a perfect redeemer, and by him to perfect mans redemption on the firſt day of the week, and ſo to remoove Chriſt the foundation from the ſeventh day of the week to the firſt day, together with all other grounds, reaſons, occaſions and prerogatives of the holy Sabbath. What greater change could be or ever was heard of in Chriſt the maine foundation both of the Sabbath and of the univerſall Church, then when of a Redeemer promiſed on the ſeventh day, and ſo continuing all the time of the old Teſtament while the fathers beleeved only in him promiſed & not yet come; he became a Redeemer fully exhibited in his reſurrection on the firſt day of the weeke, and changed the ſtate of the Church, and bringing her from the non-nage and childiſh eſtate of bondage under the rudiments of the world, and legall rites, and carnall ceremonies, to the fulnes of her time which God had appointed, and to her full age in the new Teſtament. And hereby that firſt day of the week became the chiefeſt day of the Lord Chriſt, even his ſpeciall and particular day, and came to have all the ſubordinate grounds and high prerogatives of the Sabbath. For in it God perfected his work which he had made in the creation by the work of redemption, not promiſed and undertaken only, as in the ſeventh day, but by a better kind of perfecting and ending, even by redemption fully finiſhed, on that day Chriſt reſted from that greater work of redemption, and declared by his reſurrection, that he had made full ſatisfaction for man-kind to the juſtice of God, and that God reſted in his ſatisfaction, now actually made and performed, by a more excellent manner of reſting then that wherewith he reſted on the ſeventh, in that ſatisfaction only undertaken and promiſed, on that day Chriſt got the victory over death, hell, ſinne, the world and the Divell, and becomming immortall not ſubject to die, or ſuffer any more, entered into the glorious ſtate of exaltation and into his eternall reſt, and made way for men to Chap. 13

Chap. 13 that eternall reſt wherof the Sabbath is both a lively pledge, and alſo a powerfull meanes to fit men for it. And in all theſe reſpects God bleſſed the firſt day of the week, with a bleſſing far above his bleſſing of the ſeventh day, for that was the promiſe and undertaking only, this was the performance and perfecting of redemption: and therfore ſo far excels that, as the giving of a great gift and perfecting of a work exceeds the promiſe of that gift and undertaking of that work. Now that this remooving of the maine foundation of the weekly Sabbath, together with the ſubordinate grounds, occaſions and prerogatives of it, from the ſeventh day to the Lords day, the firſt of the week, came to paſſe by the determinate counſell, foreknowledge and providence of God, and that from the beginning and in the firſt giving of the law of the weekly Sabbath, God did purpoſe and intend this change, it appeares moſt plainly by divers reaſons. Firſt becauſe God is no idle ſpectator, but the provident Lord and diſpoſer of all things, which come to paſſe in the world, and nothing can come to paſſe but ſo as he hath appointed, and in the time and ſeaſon which he hath determined.

The flood and generall deluge by which the old world was deſtroyed, came to paſſe in the very yeare and day which God had prefixed, and did foretell to *Noah* one hundred and twenty yeares before. The end of Iſraels peregrination and ſervitude in Ægypt, came to paſſe juſt at the end of foure hundred and thirty yeares, in the ſame day which God had determined and foretold to *Abraham*, *Exod.* 12.41. and ſo the deliverance of the Iſraelites out of captivity, and the decree for their returne came out at Gods appointed time, which he had foretold by *Jeremiah* the Prophet, *Dan.* 9.2.23. And the particular time of Chriſts ſatisfaction and attonement for ſinne, and bringing in of eternall righteouſneſſe, was determined by God, and came to paſſe at the end of the ſeventy ſevens of yeares, as it was revealed to *Daniell* in the ſame *Chap.* 24. *ver.* And in a word the very time of Chriſts reſurrection, by the virtue whereof we are fully redeemed, and ſhall in our very bodies be raiſed up to life eternall and reſt in glory, as the Apoſtle teſtifies, *Rom.* 6.5. 1 *Cor.* 15.13.21. *Phil.* 3.10. & 1 *Pet.* 1.3. It was determined by God before the foundation of the world, as the words of S^t. *Peter* do ſhew, 1 *Pet.* 1.2. Secondly, God in the very creation and from the firſt beginning of the world, did foreſhew that he had a purpoſe to honour the firſt day of the week above all the other dayes, and to make it the Lords day and Chriſtian Sabbath by the reſurrection

of

of Christ. In that he made it the first fruites of time, and in it created the higheſt Heaven, the place of the eternall Sabbath, and brought forth the light of this inferiour world, by which naturall prerogatives he made this day the fitteſt of all dayes of the week, to be the day of Christs reſurrection, wherin he the Sun of righteouſneſſe and light of the world roſe up with healing in his wings, and became the firſt fruites of them that ſleepe, and by virtue whereof he will bring the faithfull into the eternall reſt, whereof the weekly Sabbath is a pledge and will make them partakers of the inheritance of the Saints in light, as the Scriptures teſtifie, 1 *Cor.* 15.20. *Coloſ.* 1.12. Chap. 13

Upon theſe premiſes before prooved at large, and here againe preſſed home to the purpoſe, he concluſion followeth neceſſarily: that it was the purpoſe, intent and will of God, to make the firſt day of the week, the Lords day and the Chriſtian Sabbath, and in the firſt inſtitution of the Sabbath, and by his firſt law of the Sabbath (which in the maine ſubſtance of it is perpetuall) to bind all his people in the time of his glorious Goſpell, to obſerve that day only for their holy weekly Sabbath; untill they come to that whereof the Sabbath is a lively pledge, even the eternall reſt of glory in Heaven.

Thirdly whatſoever tends moſt to the perfect fulfilling of any ſpeciall law and commandement of God given to man, and is manifeſtly made known to man to be moſt agreeable to Gods will revealed in that law, and to the ends and uſes which God openly pretendeth therein, that man is chiefly bound to do by that law and commandement. This is a moſt certaine and undoubted truth. For Gods generall commandement is, that we love him with all our heart, and worſhip and ſerve him with all our ſoule and all our ſtrength, *Deut.* 6.5. & *Mat.* 22.37. 3 *Argument.*

Now the will of God revealed in this firſt inſtitution, and ſanctifying of the Sabbath, and in the fourth Commandement of the law, is often repeated and urged by *Moſes* and the Prophets, is more perfectly fulfilled in the right ſanctification of the Lords day under the Goſpell, then it was in the obſervation of the ſeventh, the Sabbath of the old Teſtament, and whatſoever neceſſary duty God in the law of the Sabbath requireth of man from the beginning, or whatſoever end and uſe he openly pretendeth, his law of the keeping of the holy Sabbath that is more fully obtained, effected and brought to paſſe by an holy ſanctification of the Lords day, and by keeping it an holy Sabbath to the Lord now under the Goſpell. Therefore by the law of the Sabbath

Chap.13 given at the first, and by the fourth Commandement repeated and explaned, Christians are bound to keep the Lords day which is the first of the week for their weekly Sabbath.

If any man doth make doubt of the assumption in this syllogisme; It is easily proved by a particular enumeration, both of the particular substantiall and necessary duties which Gods word requires in the Sabbath; and also of the ends and uses for which God requires an holy Sabbath to be kept every seventh day.

The first main duty from which the seventh day acquires the name of Sabbath, is rest and cessation from all worldly labours, pleasures and delight, wherin man is to withdraw his mind from worldly cares and secular affairs, which concern this fraile earthly life, and is to give rest and refreshing to his own body, and to the bodies of his children, servants, strangers, and toyling cattell, as appears, *Exod.* 20.10. *Isa.* 58.13.

And the proper end and use of this rest is. First to admonish man that he must not place nor seek felicity in this world, nor since his fall and breaking of the Covenant of works by his disobedience, hope for any happinesse or felicity either here or elsewhere to be purchased by his own works of Righteousnes, which he either is, or was able in the first creation to performe in his own person. Secondly, to shew that Gods just wrath appeased by Christ, and the sting of death and the curse and bitternes of mans sorrows, and toilsome labours which God imposed on him for his transgression, is taken away, and God will not have his people to torment their bodies with continuall toile, and painfull labour, but to ease and refresh themselves with a weekly rest. Thirdly, to make men take notice that God hath a provident and fatherly care of his creatures both men and beasts, hates all merciles cruelty and oppression of their very bodies, and will have them so refreshed and eased that they may last the longer, and go cheerfully through their weekly labours.

Fourthly, to shew that in Christ upon whom the Sabbath is founded, there is spirituall rest and ease and refreshing of the soul, from the heavy burden of sin, and the miseries of sin, to be found of all them who being heavy laden do flee to him, and in him place their hope and confidence.

Fiftly, to put us in mind of Gods resting in Christs mediation from the work of creation, and that he hath wholy given over all purposes and thoughts of repairing the world, and restoring man fallen and corrupted

rupted by any work of creation, and hath set his mind on another kind of work, even the work of redemption by Christ, and the new creation of heavenly spirituall and supernaturall graces and perfections in men by his holy Spirit. Chap. 13

Sixthly, to be a signe and memoriall of Christ his full perfecting of the work of mans redemption, and of his perfect satisfaction made to the justice of God for fraile sinfull men.

Lastly, to be a token and pledge of the eternall rest in heaven, and of the sabbathisme which after the labours and troubles of this life, the elect and faithfull people of God shall enjoy for ever in the world to come.

Now there is no day in all the week, in which this first main duty of the Sabbath can so well be performed, for the ends and uses, as on the Lords day which is the Christian Sabbath. The seventh day never yeelded half so much light and helps to Gods people in the old Testament for these purposes, as the Lords day doth to us under the Gospell. For the Lords day in which Christ arose from death, and entered into his glory, and perfected the work of Redemption, it discovers Christ the main Foundation of all rest; and even of the Sabbath it self more plainly unto us, and in it being beautified and adorned with so many blessings and prerogatives which Gods word gives to it, we may as in a cleare glasse see and behold Christ with open face, we see in his resurrection Gods justice fully satisfied, his wrath appeased, redemption fully perfected, Gods resting in Christs mediation, eternall rest purchased by Christ for us, and gained to himself, and Heaven opened unto us, and sin, death and hell already overcome and conquered. And therfore there is no day by many degrees, so fit as this day of Christs resurrection to make us rest comfortably in our bodies and minds from worldly cares, and bodily labours, and in our soules and consciences from the burden of sinne and the guilt therof. No day or time can so plainly shew unto us, that our felicity is not in this world, nor to be obtained and purchased by the righteousnesse of our owne works. This sets before us Christ raised for our justification. This shews Gods aboundant mercy and compassion to us, and that he hates all cruelties and oppressions. And this is a speciall meanes to bring us to the assurance of the blessed hope and eternall rest reserved in Heaven for us. And therfore the first main duty with all the parts therof, and the speciall ends and uses of it, are more fully performed

and

Chap. 13 and obtained in the observation of the Lords day for the holy weekely Sabbath, then they possibly can be now by us, or could be of old on the Sabbath of the seventh day, by the fathers in the old Testament.

The second maine duty of the Sabbath is, sanctifying and keeping of it holy to the Lord, which comprehends in it many speciall and particular duties. 1. Setting of their affections even their joy and delight wholy upon God and heavenly things. 2. Honouring and worshipping of God in their hearts with holy thoughts and meditations, by their lips with holy prayers, praises and thanksgiving, in their outward actions by preaching, hearing, reading and repeating of Gods word, and solemne commemoration of his promises, mercies and blessings in the word and Sacraments. 3. Teaching and learning all holy duties which tend to bring us neerer to God in Christ. 4. Offering spirituall sacrifices to God of sweet savour, such as are almesdeeds and works of mercy and charity, wherby others may be made to taste of Gods goodnesse, and stirred up to laud and praise his name.

All these are comprehended under the maine duty of sanctifying the holy Sabbath which the Lord commands expresly in the law, and they are commended to us by the Prophet, *Isa.* 56. 4. & 58. 13. And the proper end and use of this duty and all the parts therof, is. First to make us set our affections on things which are above and not on things below, and to stir us up to seeke eternall life and heavenly happinesse in Christ only, and in him crucified and raised up.

Secondly, to continue and increase in fraile men the knowledge and memory of Christ, and of the way to eternall life and blessednesse in him, which without keeping holy of a weekly Sabbath, would faile and cease among the sons of men.

Thirdly, to beget and increase true grace and holinesse in men by exercising holy duties of religion; and so to bring them by justification and adoption, to the right of inheritance in Heaven, and by sanctification to fit them for the possession of it. Now the observation of the Lords day, in which Christ arose, is such as may far more powerfully and effectually moove men to the performance of these duties, and lead men more directly to the proper end and use of them, then the old Sabbath of the seventh day either now can, or of old could do when it was most in force. For it had no other light or life in it, but onely from obscure promises, and darke shaddowes through which Christ was seene as things farre off are seene, and in the starre light nights.

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But the Lords day the first day of the week, hath light and life from the Sun of righteousnesse Christ who in it rose up to be the light of life to all nations, and hath brought life and immortality to light by the Gospell, and discovered to us the kindnesse and love of God and the riches of his goodnesse, in giving grace and shedding his Spirit on us abundantly here, and so fitting us for glory hereafter. And therfore this day must needes be of great force and power, far above the seventh day, to make men set their affections on God and heavenly things, especially upon the inheritance incorruptible and undefiled which fadeth not away, reserved in Heaven for us, unto which God hath begotten us by the resurrection of Christ from the dead, 1 *Pet.* 1. 3. It is also powerfull and excellent to incite and stir us up to honour God in our hearts, by the due consideration of his goodnes and mercy. Also it much furthereth us to proclaime the high praises of our God and king, and to make prayers and supplications to him. Besides to make us helpfull unto others, in seeking after their salvation. And thus we may see what are Sabbath duties, even the works of piety, mercy, charity, *&c.* pleasing to God, and by which others may be brought to joyne with us, in lauding and praising God, and we our selves fitted for glory. Chap. 13

Upon these points so fully prooved. The conclusion followes necessarily: that the law by which God first instituted the Sabbath on the first seventh day of the world, doth bind us under the Gospell to keepe the Lords day for our weekly Sabbath.

Fourthly, that day which God hath made most honourable, and hath given it a most honourable name and title above all the dayes of the week, to that he hath given the prerogative to be the weekly Sabbath, and hath made it his day of holy rest. For it is a property of the Sabbath, to be the Lords holy and honourable day, as the Evangelicall Prophet *Isaiah* shewes, *Isa.* 58. 13. and making of it honourable, is making of it the Sabbath. Now the first day of the week is the day which God hath honoured above all dayes, by the glorious victory of Christ over death and over all enemies and powers of darknes, and to it he hath given the most honourable name and title: For the holy Evangelist and divine Apostle St. *John*, who was the intimate, beloved and bosome Disciple of the Lord, and did best know his mind, cals it the Lords day. *Rev.* 1. 10. that is, the day which the Lord hath made the day of great joy and gladnesse to his people, as *David* foretold, *Psal.* 118. which day the Lord Christ hath appropriated to himselfe and his honour, and honou- *Argum.*

Chap.13 red with his own name, as he is the Lord God, one Jehovah with the Father. For the Greek word (κύριος) *Lord*, is in respect of the roote from whence it is derived, the same in signification with Gods proper name Jehovah, and most commonly in the new Testament, is used to expres that sacred name. Therfore it is now under the Gospell made by God himselfe the weekly Sabbath.

The fifth argument is grounded upon the words of our Saviour, *Mat.* 12.8. & *Mark.* 2.27,28. Where he saith, *that the Sabbath was made for man, and not man for the Sabbath. Therfore he, even as he is the sonne of man, or God made man, is the Lord of the Sabbath.*

The first clause, to wit: (*the Sabbath was made for man,*) notes out unto us two things. 1. That the Sabbath was first instituted for man, even by reason of the Sonne of God promised to become man, and so he is the foundation of it. 2. That it was made for man, that is, for the man Christ, and for the benefit of all man-kind in him, for his honour and the advancement of his kingdome among men, and for the good of men, both naturall and civill, in respect of weekly rest, and refreshing, and also spirituall, as knowledge, instruction, growth in grace and holinesse.

The second clause (*nat man for the Sabbath*) shewes that the Sabbath is not one of those things which man was made to observe in the creation, neither is the law of it written in mans heart in the creation: it was the fall of man and his corruption, which caused him to stand in need of a weekly rest, and of holy Sabbath exercises, to worke good in him, and to bring him neerer to God. And being made for mans use, he may in case of necessity dispence with outward observations of the Sabbath: and the same must give place to works of necessity, which cannot be omitted either without losse of life, or some certaine losse or mischiefe.

The third clause (*Therfore is the Sonne of man Lord also of the Sabbath*) doth give us to understand that the use of the Sabbath was founded on Christ promised to be *Lord of the Sabbath*, and was in and under him made man, necessary for the profit of man corrupted, not for man in innocency. Therfore Christ the Son of man is Lord of the Sabbath, that is, he hath the true proper right and propriety in it, for to make it serve for his use being the Lord and possessor of it, and he hath authority and power over it, so that it is at his command, either to be or not to be in use, either the seventh day or upon some other day of the week. Now we never read, that Christ exercised any Lordship over the Sabbath as he

he is the Son of man, either to command it or to change it, but only in Chap. 13
these two respects. First that he brought it first into the world by undertaking to be the seed of the woman and the son of man, and so it was setled on the seventh day, in which he was promised during the time of the old Testament, while he was a Redeemer promised.

Secondly, that he by his resurrection in which he perfected redemption, did consecrate the first day and made it the most honourable day, fit to be the Sabbath of the new Testament, and also gave commandement to his Apostles so to ordaine in all Churches. Besides this Lordship and power of Christ as sonne of man over the Sabbath, we cannot conceive or imagine any other. Therefore undoubtedly he hath changed it to the first day of the weeke, and as Lord of it hath given commandement for this change and alteration.

The sixth Arg. is drawne from Gods sanctifying of the Lords day by his Sonne Christ more fully and excellently then he did the seventh day in the first institution of the Sabbath. For seeing the making of the seventh day to be the holy Sabbath, is the sanctifying of it, as the words of my text shew, and also the words of the law, *Exod.* 20. 13. It must needs hereupon be granted, that what day God by his Son Christ, hath in all respects more fully and excellently sanctified, then the seventh day was sanctified when God made it the Sabbath, That day God by Christ hath made his holy Sabbath, and so it is worthy to be esteemed, and so is to be observed in the new Testament. But now it is most certaine and manifest: That the Lord God by his Son Christ hath in all respects more fully and excellently sanctified the first day of the week, in which Christ arose from death (as appeares by divers things which I have formerly touched.) First he in that day more abundantly revealed his holinesse to the world, in that he declared Christ our Redeemer and the head of the whole body the Church, *To be the Sonne of God With power, according to the Spirit of holinesse by the resurrection from the dead, Rom.* 1. 3. *6 Argument.*

Secondly, he then opened as it were the flood-gates of Heaven, that holinesse might be more abundantly with his Spirit powred out upon all flesh, when Christ was raised up and exalted by Gods right hand, that he might shed his Spirit on all sorts of people of all nations, as we read. *Acts.* 2. 33. Yea in that in the feast of Penticost which was the first day of the week, and the 49. day after Christs resurrection, the Holy Ghost was sent downe upon the Apostles to sanctifie them, and

Chap.13 preach the Gospell unto all nations which they presently did, and the same day converted 3000. soules, herein he shewed his holinesse more abundantly then before.

Thirdly, It is piously held by many Divines, that among other things which after his resurrection Christ spake to his Disciples, concerning the Kingdome of God, that is the Church under the Gospell: this was one, namely, of the keeping of the holy Sabbath, and holy assemblies, or gathering of the Saints together upon the first day of the week: For, immediately after, the Apostles observed that day, and all Churches in all ages since have followed their example. Therfore it is God who by his Son Christ hath made this first day, that is, the Lords day the weekly Sabbath of Christians.

I might here add for further proofe of this truth, an observation of divers godly and learned writers, to wit; that our Saviour sanctified the first day of the week more then any other day by his practise and example, in that he did most commonly appeare to the Disciples after his Resurrection, and came amongst them when they were assembled together on that day, and taught and instructed them and breathed on them, so we read, *Luk.*24.13,36. & *Iohn* 20.19,22.

7. *Argu.* Seventhly, That which the Apostle taught by word and writing and ordained in all Churches of Christian Gentiles, and confirmed by their constant practise, is undoubtedly a Commandement which they received from the Lord Christ, so it appears, *Act.*15.28. where they professe that what they prescribed to the Christian Churches was the dictate and sentence first of the Holy Ghost, and then of them joyntly. And our Saviour tels us that the Holy Ghost leads men into all truth by speaking his word only to them and calling it to their remembrance, *John* 16.13,14. therfore it was Christ his word and ordinance. St. *Paul* also professeth that he delivered unto them such traditions as he received from the Lord, 1 *Cor.*11.23. And again he saith, 1 *Cor.*14.37. *If any man thinke himself to be a Prophet, or Spirituall, let him know, that the things which I write unto you are the Commandements of the Lord.* Now it is manifest in the Gospell, and in the writings of the new Testament: that it was a constant practise of the Apostles to keep their assemblies with one accord on the first day of the week, so we read, *Joh.*20.19,26 *Act.*2.1,2. and in those their assemblies the Lord Christ presented himselfe to them bodily, and by the visible appearance and powerfull operation of his Spirit. Also *Act.*20.8. St. *Paul* on that day kept an holy Assem-

Assembly at *Troas*, and there he preached and administred the Sacra- Chap. 13
ment of the Lords Supper and performed holy exercises of the Christian Sabbath. And the same Apostle gave a precept and commandement to the *Corinthians*, even the same which he there saith he had ordained in the Churches of *Galatia*, 1 *Cor.* 16. 1, 2. to wit, that they should observe the first day of the week, and in their Holy assemblies on that day offer up pleasing Sabbath Sacrifices, that is do good and distribute to the necessities of the Saints, with such Sacrifices God is well pleased, *Hebr.* 13. 16.

Therfore undoubtedly it is the ordinance and commandement of Christ, which the Apostle received from him. That the first day of the week should be the holy Sabbath, and the day of weekly holy Assemblies to all Christians. The eighth argument is drawn from the blessing 8. *Argu.*
of stability wherwith God hath blessed the Sabbath of the first day, the joy and comfort and great benefit which most godly and religious Christians find in it, and the tediousnes of it to carnall people, and the loathsomnesse of it to all such as are opposites to Christ, and aliens from his grace. This is most true which grave and learned *Gamaliell* spake in the counsell of the high Priests and Elders of the Jews. That which is of men and not an Ordinance of God, if it concerne Religion, it will come to nought, it cannot continue in force, nor prosper any long time, *Act.* 5. 38. And surely if the Christian Sabbath, and keeping holy of the first day of the week were an invention of men, and not the ordinance of the Lord Christ, it could not prevaile and stand in force in all Christian Churches, and in all ages by an uniforme consent without interruption. The most godly zealous, and religious Christians, would find no solid joy and comfort in it, nor any blessing from God in their religious observation of it. And the world of carnall men who hate Christ and his ordinances, would not be so opposite to it, as to hate and loath it. *For the world loveth her own.* But all carnall worldlings and profane persons, do so hate it, as they hate Christ, and it is loathsome and tedious to them, and notwithstanding many and great oppositions of profane persons. Yet we see it stands firm in all ages since the Apostles, and in all Christian Churches. None but Heretiks have rejected it, and all godly Christians find solid joy and abundance of blessings in the strictest observation of it. Therfore it is most certainly no humane invention, but Christs ordinance, It is he who hath made the first day of the week his own holy day, and our weekly Sabbath. The 9. Arg. is drawn 9. *Argu.*
from

Chap.13 from the manifestation of Gods wrath against the open profaners of the Lords day, and from the great and fearfull judgements, which God hath in former ages, and doth still execute on the despisers and polluters of the Christian Sabbath. It is certain that the Lord doth not cut off or consume men in wrath, but for some notable scandalous sins and transgressions against some expresse Law and Commandement, he makes no men examples of vengeance by sudden and fearfull destruction, and notable plagues, but for some notable sin, and all notable sins are transgressions of Gods Law, committed against his revealed will and word. Now as the Histories of all ages do afford many examples of fearfull judgements suddenly executed and inflicted on wilfull profaners of the Lords day in former times. So I could rehearse and relate above thirty examples of Gods vengeance, which he hath shewed openly in this Land within the space of two yeares, upon such as have shewed open contempt of this Christian Sabbath, some of which he hath stricken with sudden death by his mediate hand, others he hath devoured with waters, and some he hath cut off by surfets which they got in dancing and drinking on the Lords day, and some he hath fired out of their houses in the midst of their drinking and jollity, and consumed all their substance. And these judgements have suddenly and unexpectedly befallen them in the very act of their transgression, while they were in the midst of their actions, very busie about their owne works, sports and pleasures. And by these things it is as cleare as the light, and manifest to our eyes and outward sences, that God is most severe against the profanation of this day, and that it is apparent that his Son Christ made this day his holy Sabbath, and commands all men to keep it. Lastly, we have cleare testimonies both from the Apostles themselves, that the day wherin Christians keepe their Sabbath, even the first day of the week is the Lords peculiar day, *Rev.*1. 10. And also from all the most ancient Fathers and learned Christian writers which succeeded the Apostles in the next ensuing ages, that the Lord Christ changed the holy Sabbath to this day, consecrated it by his resurrection, and that all Christian Churches from the time of the Apostles kept their holy rest in it, and devoted it to publike exercises of Religion, and of Gods worship and counted it the Queen of dayes, the supreme Lady and Princesse, and worthy to be observed and sanctified with Sabbaticall solemnities. *Ignatius* cals it, *το βασιλίδα καὶ ὕπατον τῶν ἡμερῶν. Epist. ad magnesios. Justin Martyr 2. Apol. pag.77.* describes

deſcribes the obſervation of it in his times, and tels us, that Chri- Chap. 13
ſtians ſpent it in reading, preaching, prayer, adminiſtration of the Sacraments, offering of almes, and other publike worſhip of God in their publik aſſemblies, beſides private exerciſes of Religion. *Tertullian* alſo acknowledgeth this firſt dayes Sabbath and none other, *lib. adverſus Gent. p.* 41. & 155. *Euſebius lib.* 4. *Eccle. Hiſtor. cap.* 22. brings in the profeſſion of *Dionyſius Corinthus*, who ſaith thus. *This day We kept holy the Lords day.* St. *Auſtin* in his 119. *Epiſtle*, and in the 22. Booke, *De Civit. Dei. Cap.* 30. *& Serm. de verbis Apoſtoli.* 15. And many other which it would be a tedious thing here to rehearſe, eſpecially ſeeing I have before mentioned divers of their teſtimonies, which tend to this purpoſe, and ſhall produce ſome alſo hereafter. Now upon all theſe Arguments laid together, I hope we may boldly and confidently conclude againſt all both Jewiſh Sabbatarians, who retain the old aboliſhed Sabbath of the ſeventh day; and alſo unchriſtian Antiſabbatarians who deny the Lords day to be the Sabbath under the Goſpel, that this is the weekly Sabbath which Gods people by Gods Law and Chriſts appointment are enjoyned to keepe holy to the Lord.

And that this Sabbath of the Lords day, cannot be changed but muſt ſtand firme, and be ſtill in force among all Gods people untill the end of the world and the laſt Reſurrection, I will briefly demonſtrate and ſhew by two plain reaſons which I hope none will deny, and thus I frame them. The firſt is grounded on Chriſts words, *Mark.* 2. verſ. 28. thus I fraime it.

That which hath Chriſt, as hee is become the Sonne of man, Lord of it, muſt needs exiſt and have a being under him as Hee is the Sonne of man, that is in the time of the Goſpell. The Sabbath hath Chriſt the ſon of man Lord of it, Mark. 2. 28. *Therfore it continues in being under Chriſt.*

Whatſoever ordinance of God is given to his people to be unto them a token and pledge of ſome great bleſſing and future good promiſed, that God will have them to keepe ſafe and to hold faſt, untill they receive the bleſſing and come to the full poſſeſſion of it. This is manifeſt by the Types and Sacraments of the Law, which could not be aboliſhed nor without ſinne purpoſely neglected untill Chriſt was fully exhibited, of whom they were ſignes and pledges, and he was the body and ſubſtance. And we find by daily experience, that the looſing

Chap.14 fing or casting away of the pledge, is the forfetting or foregoing of a mans right wherof it is a pledge: If we will receive the blessing we must do the condition of it. Now the observing of a weekly Sabbath is not only a signe of eternall rest in Heaven, but also a token and pledge of it, given in the beginning, together with the first promise of Christ, and conveyed over from the fathers to us, and setled on the day wherein Christ arose from death, and perfected mans redemption. That it is a pledge of the Sabbathisme which remaines for the people of God, the Apostles words imply, *Heb.*4.9. And the best learned have ever held it to be our pledge of eternall rest in Heaven. As *Austen Tom.*4. *Quæst.*162. and *lib.contra Adimantum.cap.*13. and divers others. Therfore the holy weekly Sabbath upon the Lords day must be observed by all Gods people, and the law of the Sabbath binds them therunto perpetually to the end of the world; and to the day of resurrection to glory. And thus I have finished the Doctrine of the sanctification of the Sabbath, as it is the proper act of God, even his seperating of the seventh day to be an holy rest, by his word and commandement.

CHAP. XIIII.

Of mans sanctification of the Sabbath.

THE thing which now followeth next in order, is mans sanctifying the weekly Sabbath and keeping of a seventh day holy to the Lord, which God hath imposed on him for a necessary holy duty, when by his word and commandement he blessed and sanctified it, as here we read in the words of my text. For Geds sanctifying of dayes, times and places, is not any infusing of his holy Spirit into them as he doth into his Saints, even holy Angels and men, but his giving of a law and commandement to men to observe and keepe them after an holy manner, and to use and imploy them to holy, heavenly and supernaturall use, even to divine worship and exercises of piety and religion, as I have before prooved plainely. And in that God sanctified the seventh day, that is, gave a law in the beginning to man to keep and observe it for an holy Sabbath as my text shewes. Therfore it is a necessary duty imposed by God upon man so to observe and keep an holy Sabbath every seventh day, or a seventh day in every week, and that duty of mans sanctification and keeping holy the Lords Sabbath, comes now in order to be handled, which is here necessarily implied and included in the words of my text. In the opening and handling wherof, I purpose

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to proceed in this method and order. First I will shew that this duty of sanctifying an holy Sabbath to the Lord, is imposed by this act of God on all man-kind, and the children of men are bound unto it from the seventh day of the world, after the first beginning of the creation, untill that last day of the generall resurrection and judgement, in which they shall be called to an account and reckoning of all things which they have done in this life. Secondly, I will shew how far, and upon what termes and conditions men are bound to this duty by Gods law, given for that purpose in his act of sanctifying the Sabbath. Thirdly I will shew more specially the speciall works wherin the sanctification and observation of the weekly Sabbath consisteth. Chap. 14

The duties are of three sorts. 1. Some are common to all Gods people in all ages from the beginning, and all states and conditions of the Church, both in the old and new Testament.

Some are proper to the fathers of the old Testament, while the Sabbath was limited to the last day of the week, and grounded upon Christ promised only. 3. Some are proper to the Church and people of God under the Gospell in the new Testament, when the Sabbath is changed to the first day of the week, even the Lords day, and builded upon the finishing of mans redemption, and Christ fully exhibited, and Gods resting in Christs satisfaction consummated, which is a more excellent ground. Of all these in order.

The first point (concerning the obligation of all man-kind to the keeping of an holy weekely Sabbath from the first seventh day of the world unto the last resurrection, when the elect and faithfull shall both in their soules and bodies, enter into the eternall rest in Heaven) may be prooved by divers Arguments.

My first Argument is drawne from the law by which God here in my text did first bind man to this duty: and thus I briefly frame it. 1. *Argu.*

That duty which God hath enjoyned by a commandement given to our first parents, without limitation, exception or exemption of any, that he hath imposed by his commandement upon *Adam* and all his seed and posterity in his loynes, and they are all bound unto it to the worlds end.

The sanctifying of a seventh day in every week, & keeping it an holy Sabbath, is a duty injoyned by a Commandement which God gave to *Adam* without limitation or exemption of any of his seed and posterity. Therfore it is a duty imposed by God upon all man-kind, and they

Chap.14 are bound unto it in all ages untill the end of the world.

The first proposition cannot with any colour of reason be denied: if any shall object that God gave to *Adam* upon the promise of Christ a law of sacrificing cleane beasts, and offering first fruites which bound him and his seed in his loynes: and yet they are not bound by it in all ages, but only untill the comming of Christ, and his offering of himself a Sacrifice which is the substance of all sacrifices, and after that men are bound no longer to that duty. I answer, that though the last of sacrifices, and of other service and worship, which were types and shadows, was given to *Adam* upon the first promise without expresse limitation, and reached to his seed in his loynes, and as *Cain* and *Abell*, so *Noah*, *Abraham* and all the Patriarches, and people of God were bound to that duty untilChrist, yet there was a limitation in the things commanded, which being types and shadows only of Christ promised, were of no use, but only while Christ was yet expected, and not actually offered up a sacrifice of perfect attonement, and Gods people had need of such types and figures to lead them to Christ. Therfore this Objection doth not touch, nor infring this proposition which speaks of a law, and of a duty which is of use to all mankind in all their generations.

The assumption also is manifest. For here we have a Law given to *Adam*, when all mankind were in his loynes, commanding a duty even the sanctifying of a weekly Sabbath, which hath beene and is of as great use after Christ as before. For as the *Israelites* were bound unto this duty by God, *Exod.*16.23,28.& 20.8.even in all their generations, as appears, *Jer.*17.21. so also Gods people are bound to it under the Gospell, whither they be strangers which joyn themselves to the Lord, and lay hold on his Covenant, *Isa.*56.6,7.that is, Churches of the beleiving Gentiles, or naturall *Israelites* after their long hardnesse, in the last daies, converted to Christ the repairer of the breach and builder up *of the old Waste places after many generations*, *Isa.* 58.12,13,14. And I do not think there is any man professing Christianity dare be so impudent as to affirm, that any of Gods people in any age are exempted from the holy duties by which the Sabbath is sanctified, and a seventh day in every week kept holy to the Lord, or that we in these evill and perilious times have not as much need of them, for the upholding of true Religion, and for the increase of grace and godlinesse in our hearts. Therfore undoubtedly all mankind in all generations and ages are bound to keep a weekly Sabbath.

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My second Argument is drawne from the duty it selfe, of keeping holy a seventh day weekly to the Lord, and thus I frame it. Every duty imposed on *Adam* and his posterity by Gods Commandement which is in it self perpetually holy and just, and of as great use to all men in all ages, and as necessarily in all respects as it was in *Adam* when God first enjoyned it by his Law; that belongs to all mankind, and all the posterity of *Adam* are bound therunto in all ages to the end of the world. The keeping of an holy weekly Sabbath, and sanctifying of a seventh day in every week, is such a duty. Therfore it belongs to all mankind, and all *Adams* posterity are bound to it in all ages to the end of the world. Chap. 14. 2. *Argu.*

The proposition is so manifestly true, that there can be no exception against it, to deny it is to deny that greatest of Gods commandements, which saith that Gods people ought *to feare the Lord, and walke in his wayes, and to love and serve him with all their heart, and with all their soule, and with all their might. Deut.* 6. 5. & 10. 12. For whosoever exempts himself, or others from a duty which is perpetually holy and just, and usefull and necessary for all men, he in so doing, refuseth to serve God with all his heart, soul and might, and teacheth others to transgresse that great commandement. The assumption also is an undoubted truth. For first there can be no time nor age named since mans fall and corruption, which brought all mankind under the bondage of hard and toylsom labour, and eating his bread with the sweat of his face, wherin the rest of one day in every week is not usefull, profitable, and needfull for mens bodies and most just and equall to be granted to their labouring servants and toyling cattell, the very light of naturall reason requires it for the common good, and wel-being of all men. He who denies this to himself and to his children, servants and cattell, he is an unjust and unmercifull man, not to be numbered among the righteous who are good and mercifull to the life of their beasts, *Prov.* 12. 10.

Secondly, justice and equity require, that seeing the life of man is a pilgrimage on earth, and here on earth there is no abiding place for him, nor any felicity, true rest, or perfection to be found but in Heaven; man should not spend all his time, and all his thoughts and studies in, and about the things of this world, but that he should have a set time at least one day in every week, wherin he resting and ceasing from worldly cares, labours and delights, should wholly devote himself to heavenly meditations, and to holy exercises, which may fit him and prepare

Chap.14 him for the place of reſt, teach and direct him in the right and ready way therunto, and enable him to walke wiſely therein. Whoſoever thinks it too much to conſecrate one whole day in ſeven unto religious exerciſes which may fit him for eternall life, he is undoubtedly moſt unequall in his judgement and a judge of unjuſt things. Thirdly, it is a thing not only good and holy in it ſelfe, that man of his own accord, and much more being commanded by God, ſhould devote one whole day in every week to the immediate worſhip of God, in thankfulnes for his creation and redemption, and the uſe of Gods creatures reſtored to him in Chriſt with ſome advantage: But alſo very uſefull and neceſſary for the ſeaſoning of mans weekly labours with juſtice and piety, for the continuance and increaſe of holineſſe and religion in his heart, and for the enlightening of his mind, rectifying of his will, ſanctifying of his affections, and fitting him to undertake and begin all his weekly labours in the feare of God, to direct them to the right end, and to perfect and finiſh them happily by Gods favour and bleſſing. If any man ſhall dare to deny this, we may juſtly feare that he is rude and ignorant of thoſe heavenly and ſpirituall things, wherof all Gods people have continually experience in themſelves. And the conſtant practice of Gods people who in all ages have obſerved and kept a weekly Sabbath holy to the Lord, and therby have profited in all piety and holines, will convince them of groſſe blindnes and ſtupidity. *Adam* no doubt did every ſeventh day devote himſelfe to Gods worſhip, and taught his firſt ſons, *Caine* and *Abell* to bring their offerings to God, *at the end of daies*, that is, every laſt day of the week, for that is the moſt proper ſence of the words in the Hebrew text, *Gen.*4.3,4. And ſo ſoone as the poſterity of *Seth* began to multiply and increaſe, they gathered themſelves into a Church, and were called the children of God, or Gods people, and hereby they were diſtinguiſhed from the carnall and profane progeny of *Caine*, and then they be began to invocate and call upon the name of the Lord, that is, to worſhip God in publick aſſemblies, *Gen.*4.26. Wheras *Adam*, *Abell* and *Seth* had invocated and worſhipped God in their own private families only, now the faithfull being multiplied did frequent publick aſſemblies, which could not be but in ſet places and at ſet times, ſurely every week on the ſeventh day which God had bleſſed and ſanctified.

Alſo after that generall apoſtacy which came in by unequall marriages of the ſonnes of the faithfull with the daughters of the profane,

and

and the destruction of the old world with the flood; righteous *Noah* who was saved in the Arke with his family, immediately after began to observe the holy rest of the seventh day, for it is said, that the *Burnt offering which he offered on the Altar, of every cleane beast and cleane foule unto the Lord, Was a sweet smelling sacrifice of rest*, that is, sacrifices of the Sabbath. The Hebrew word in the text there used, with the emphaticall particle נִי signifies the most notable rest, even the rest of the holy Sabbath, wherin man resteth in memory of Gods rest, in the satisfaction of Christ; also his people the Israelites before the giving of the law from mount *Sinai* by Gods owne voyce, did observe the Sabbath and were admonished by *Moses* so to doe, *Exod.* 16. 23. Chap. 14

And they who rested not, but went forth to gather Manna are reprooved by God, as transgressors of his lawes and commandements, *ver.* 28. And although we do not read of any Sabbath kept by *Abraham* and the Patriarches before *Moses*; because the Church of the faithfull was but small, comprised only in their families, which could not keep any great and publicke Sabbath assemblies, worthy of record in the sacred History: Yet undoubtedly they had their set time as well as set place of Gods worship, even a weekly Sabbath according to the law which God gave to *Adam* when he blessed and sanctified the seventh day. But I shall more fully speake of these things hereafter. And here upon these grounds I conclude, that the assumption of this present argument is manifest: and the conclusion which thence flowes is certaine, to wit: that the posterity of *Adam* in all ages are bound to this duty of keeping a weekly Sabbath holy to the Lord.

A third Argu. is drawne from the ground upon which God founded the Sabbath, and commanded the duty of keeping it holy to himselfe. For if the ground of the duty stand firme throughout all generations, and do belong to all men of all ages, as well as to *Adam* who had the commandement given to him, and the duty imposed on him by God. Then the duty also belongs to all men of all ages unto the end of the world. And whosoever do clayme any interest in the ground of the duty, and expect profit by it, ought to acknowledge that the duty belongs to them also, except they can shew some speciall dispensation from God himselfe. Now the ground upon which God founded the Sabbath, and imposed the duty of keeping it holy, is such as doth equally belong to all men. For if we cleave to the bare letter of the text (as divers commonly do) and take the ground of the Sabbath to 3 *Argument.*

Chap. 14 be no more but this, that God finiſhed the worke of Creation on the ſeventh day, or having finiſhed it and made every creature good and perfect before on the ſix dayes, reſted on the ſeventh from creating any things in the world. Then we muſt withall confeſſe, that this ground belongs equally to all mankind, for all men of all ages have intereſt in the benefit of Gods creating the world, and making al things ſo perfect, that he had no more to do but reſted on the ſeventh day. But if that be the true and proper ground which I have before laid downe and prooved, to wit: Gods perfecting of the Creation, which left all things good but mutable; by bringing in redemption which Chriſt promiſed, did on the ſeventh day, take upon him to perform in mans nature: and Gods reſting in the al-ſufficient ſatisfactiō which Chriſt undertook to make for man, and which ſaved God the labour of a new Creation, and making new creatures, and of repairing by way of creation the breach which mans fall had made in the world; and in the creatures made for mans uſe: This ground doth belong to all mankind in all ages, we now under the Goſpell have as great, or rather greater intereſt in it, then *Adam* or the Fathers in the old Teſtament. And by virtue of this promiſe of Chriſt, and by meanes of his undertaking to bee mans Mediatour, and of Gods reſting in his mediation, all living men, and all creatures made for the uſe of man do conſiſt, and have their being in this world, *Coloſ.* 1.17, and God by him (the word of his power being made man and fully exhibited a perfect Redeemer) doth ſuſtaine and uphold all things, *Heb.* 1.3. And although the circumſtances of this ground, are with the times and ages of this world mutable, and there is a great change from Chriſt only promiſed and undertaking mans redemption, to Chriſt fully exhibited a perfect Redeemer in his Reſurrection: Yet the ground it ſelfe, even Redemption by Chriſt, is ſtill the ſame: The promiſe of Redemption which was made to our firſt parents on the ſeventh day being the greateſt bleſſing, which was revealed to mankind in the old Teſtament, procured to that day the honor of the weekly Sabbath in all ages before the comming of Chriſt; And the full exhibition of Chriſt, and the perfecting of Redemption in the reſurrection of Chriſt, on the firſt day of the week, did merit, and procure to that day the honour of the Chriſtian Sabbath in all ages under the Goſpell For God did not reſt ſo much in the undertaking of Redemption on the ſeventh day, as in the actuall performance and full perfect-

perfecting of it, on the first day of the week, the fore-sight of the full performance made the promise a ground both of Gods rest, and of the Sabbath in the old Testament. And if Christ had suffered, dyed, and bin swallowed up of death and corruption in the grave, and had not gotten the victory over death and all the powers of darkneſſe in his resurrection, then had we remained in our sins, and all our preaching of Christ and all our Faith in him had bin vain, 1 *Cor.* 15. 17. It was Christs resurrection which consummated the great work of mans redemption, and on the day wherin he arose from death, did he rest from that great work, as God on the seventh day did from the work of creation, and consecrated that day to be the Christian Sabbath. But yet all this while Redemption both promised and undertaken, and also actually performed is the same common ground of the holy weekly Sabbath: And Christ is the same Redeemer to all mankind, and the only Mediatour and Saviour, *Yesterday and to day and the same for ever*, *Heb.* 13.8. And the duty of keeping an holy weekly Sabbath is grounded on him throughout all ages, who is the common Saviour and Redeemer of all mankind. Therfore all men of all ages are bound to this duty, and none exempted from it in any nation age or generation. Chap. 1 §

Fourthly, that which God hath given to all mankind in *Adam*, for a perpetuall signe and pledge to them of future benefit, which he hath promised and hath in store for them, that they are bound carefully to keepe untill they fully obtaine the blessing and benefit promised, for if he that hath given a pledge, doth take it away from them to whom he hath given it, this is an evident signe that he hath altered his mind and purpose of giving the benefit to them. And if they doe at any time loose this which is the pledge, or willfully cast it from them, they have no evidence or token any more to assure them of the benefit, nor any witnesse of the covenant, or signe wherby to challenge the blessing. 4. *Argu.*

Now the holy weekly Sabbath is ordained of God, and given in *Adam* to all mankind to be a signe and pledge to them of spirituall and eternall rest in Christ, which they shall never fully obtain untill the last resurrection in the end of the world: For the full rest and Sabbathisme wherof the Sabbath is a pledge, doth till then, still remaine for them, *Heb.* 4.9. And they shall not enter into the full possession of it untill the last resurrection. And Gods giving of himselfe unto his people to be their God, which doth sanctifie them wherof the Sabbath is a signe, token,

Chap.14 ken and pledge unto them as he himselfe testifieth, *Exod.*31.13. is not fully manifested, nor perfected untill they be fully sanctified both in soules and bodies at the last day, and made fit to see and enjoy God, and to rest with him in glory for ever. It is true which the ancient Fathers have observed and taught, that the old Sabbath as it was limited to the seventh day of the week, was a signe of the spirituall rest of the faithfull from their own sinfull works, and of their stedfast rest upon Christ by faith, when they are regenerate and renued by the Holy Ghost, which is shed on them abundantly through Jesus Christ vnder the Gospell, *Tit.*3.5,6. and therfore that old Sabbath of the seventh day of the week, is so far fulfilled in Christ, and hath the accomplishment in him: But because the fulnesse of eternall rest whereof the weekly Sabbath absolutely considered is the signe and pledge, shall not be obtained untill the last resurrection of the just, when by vertue of Christs resurrection, their bodies shall be raised out of the dust and be made like the glorious body of Christ, which they still expect in hope. Therfore the keeping of a weekly Sabbath as a pledge of that perfect eternall rest, still belongs to all Gods people, and they are bound to keep it on that day of the weeke in which Christ arose, which day by his resurrection is made a sure pledge that they shall be raised up in the perfect image and similitude of his resurrection.

5. *Argu.* Fifthly, that which is ordained by God and given to men, to fit them for eternall rest in Heaven, and to be a speciall meanes to conduct and lead them in the right way thereunto, and which of it selfe is very good, profitable and excellent for that purpose; That Gods word and will, and every mans reason guided by the word, binds him to observe and keep, and to hold himselfe constantly and perpetually unto it, untill he comes to the end of his race, even the eternall rest in Heaven. This is a truth undoubtedly. For the Scriptures command us to run our race unto the end, and to omit no meanes which may helpe to eternall life: and experience teacheth us, that the neglect of the ready way and meanes of gaining the price is the way to loose it. Now the keeping of an holy weekly Sabbath after the best and strictest manner, by resting from all worldly businesse, so far as our weaknesse and necessity will suffer, and devoting our selves to Gods holy mediate worship, as prayer, reading and hearing of Gods word both in private and publick assemblies, and to serious meditations of heavenly things, is in it selfe one of the most powerfull meanes to beget and increase faith, and all holy

holy saving graces in us, and God hath ordained it, for to conduct and lead men on in the right and ready way to eternall rest in Heaven. Therefore Gods word and will revealed, and every mans own reason guided by the word, binds all men to it in all ages, untill they come to eternall rest in Heaven. Chap. 15

CHAP. XV.

THE first point being thus prooved. The second thing before propounded followes: that is, to shew how farre, and upon what tearmes and conditions the sonnes of *Adam* are bound to the duty of keeping a weekly Sabbath by Gods commandement, given in the sanctifying of the seventh day here recorded in my text, where God is said *to sanctifie the seventh day*, that is: by giving man a law to keepe it holy. First for such sons of *Adam* as are borne and live in the Church of God, and have the meanes to know Gods word, and to obey his law, there is no question to be made, it is cleare that they are bound to know and to keepe this commandement of God, and to seperate one day in every week, even that which God hath blessed above all the rest, and to devote it to holy and heavenly exercises, ceasing from all worldly cares, labours and delights, and so to keep it an holy Sabbath. First, as they are Gods creatures, and God hath thus far declared his mind and will, that men in imitation of him their God who rested on the seventh day and also for the refreshing of themselves, their children, servants and cattell in their bodies, should rest from worldly labours: and for the comfort of their soules, should spend it in holy and spirituall exercises, and in the worship of him their maker and preserver: even the generall law of nature binds them to this duty.

Secondly, as God hath revealed himselfe a Redeemer and Saviour of man-kind by promising and giving Christ: So they are much more bound to keep all his commandements to the utmost of their power, especially this of the Sabbath, which God ordained to be a memoriall of redemption and eternall rest, to be found only in Christ promised on the seventh day, and in fulnes of time given and exhibited. If they beleeve that Christ is their Redeemer, and that they are bought with the price of his blood, and are no more their own, but his who hath bought them, this binds them to glorifie God with their soules, and bodies also which are Gods, 1 *Cor.* 6. 20. And this they cannot do, except some time be set

Chap.15 apart, at leaſt one day in every week, to celebrate in holy aſſemblies, the gracious goodneſſe, bounty and love of God to them in Chriſt, and to ſanctifie and fit themſelves for him in all their weekly works, and for the intending and ſeeking of him in all the labours of their hands. Thus much the Lord ſhewes in his law given and expounded by *Moſes*, *Deut.*5.15. Where he tells Iſraell, that he gave his commandement to them of keeping holy his Sabbath, for this end, that they might remember their ſlavery in Egypt, and their deliverance by his mighty hand and ſtretched out arme. Upon which words we muſt neceſſarily infer, that if God bound them by his commandement, urging them and preſſing them often to keep the Sabbath day, for a memoriall of their deliverance from temporall and tipicall bondage, and thankfulneſſe to him for it, then much more were they, and all Gods people ſtill are bound, to keep holy the Sabbath day, in thankfulneſſe and for a memoriall of ſpirituall deliverance from ſin, death and Hell, and that on the day of the Lord Chriſt, wherein he is promiſed or fully exhibited.

Thirdly, becauſe there is none of all the ſons of men who live in the Church, and know the word and law of God, and diſcerne their owne frailty, but know how hard it is for them to continue in grace, and in the knowledge of Chriſt, and in the underſtanding of the miſteries of godlineſſe, without often exerciſes of religious duties, as well in publick as in private, and without much hearing and publick inſtruction in the word and law of God. Therefore every rationall man muſt needs know and acknowledge himſelfe bound by the light of reaſon, and his naturall appetite of his own happines, to uſe all means for continuance and increaſe of grace and of heavenly knowledge in himſelf needfull to ſalvation, eſpecially this keeping of a weekly Sabbath which he finds by experience to be a means to hold him faſt to Chriſt. But if any who live and are borne in the Church, in ſuch times and places wherin they have ſufficient means to know Gods revealed will and law for the keeping of an holy Sabbath weekly, do through negligence and idlenes, malice, or perverſenes, remaine wilfully ignorant of this law and will of God, as well as divers alients, This ſhall in no caſe excuſe them, neither doth it free them from the bond of this duty, no more then it doth from the bond of any other lawes of which they are willfull ignorant, but God will puniſh them, both for their failing in this duty, and for their wilfull ſhutting of their eyes and eares, and refuſing to know his will and law. Now becauſe a great part of man-kind even of *Adams* poſterity

posterity do live out of the Church, and many nations for many ages Chap. 15
even all Pagans and Heathen Infidels never heard of the Sabbath, nor of Gods word which requires the weekely observation of it. We are in the second place to consider, whether this law of God, and this his blessing and sanctifying of the seventh day, doth in any respect bind them to this duty. And first that ignorance of the law doth not exempt them from the duty, it is manifest by plaine reasons.

First, because they had meanes from *Adam* and their first progenitors to koow this law, for when the earth was divided into severall nations and countries, the fathers and first founders of every nation did know, that God had in sanctifying the seventh day, given this commandement to our first parents and their seed in their loynes: But they by wilfull neglect of this duty brought the law into oblivion, and their children rejoycing to follow their licentious wayes, and to put farre from them all thoughts of this duty, and all regard of this law, became wilfully ignorant of Gods will, yea they scorne to hearken to Gods word if it be brought unto them.

Secondly, no ignorance which is not invincible, but might be avoided by due care and diligence, can exempt a man from any duty which God hath commanded all man-kind to performe: Our Saviour tells us, that he which fails of his duty out of simple ignorance, and doth not his Lords will because he knew it not, shall be punished and beaten though with fewer stripes. Because God is the Lord of all, every man ought to enquire after and learne his will: And therfore Heathen people though they know not this law, shall be beaten for neglect of this duty, because they ought to know God, and to learne his will, who gives them life, breath and al things. And if they who fail through simple ignorance, must be punished though in a lesse measure then wilfull profaners, It must needs follow, that they are bound to the duty though not so strictly, nor in that manner and measure as they who live in the Church, and in such times and places, where they know, or may know the law and word of God.

Thirdly, all man-kind even the most barberous and savage nations, as they have their being, and all gifts of nature, from Gods creating hand and power. So they have all these things continued unto them by the mediation of Christ, and by a common and universall vertue of him the Redeemer, they are upheld in life and health and strength in this world: And Christ as mediator procures all these things to them, after

Chap.15 a secondary manner for his elects sake, which are either to spring after many ages out of their loynes, or to receive benefit of their labours in subduing the earth, making it habitable and fit for his people to dwell in,and so preparing a place for his Church or the like. In this respect God is called *the Saviour of all men, but especially of them that do beleeve.* Of all, in as much as he preserves them in naturall life, but of the faithfull, fully and perfectly in that he saves them from eternall death,and hell,and brings them to life eternall. And hereupon it is,that all things are said to be and to consist in, *and by,and for Christ,Col.*1.17. and he is said to be a ransome for all men, that is, reaching to all in some measure, manner and degree, even to infidels to obtaine common gifts for them,and to the elect perfectly to redeeme them. Now they who partake the benefit of Christ the blessed seed promised to *Adam,* they are bound to the duty which God requires in thankefulnesse for it, and for a continuall commemoration therof. Therfore all man-kind even the most barbarous, are bound to the duty of keeping an holy Sabbath weekly, though they do not know that which binds them to it, and leads them to the performance therof.

Fourthly, Gods blessing of a seventh day, and sanctifying it by his commandement given to our first parents, is as easily to be learned and knowne, and kept in memory, as many other things of lesse moment, which Heathen infidels do learne and know,and keepe in memory for worldly respects.As for example,to measure the times of the world by Yeares,and Yeares by Months,and Months by Weekes,and Weekes by seven dayes, this because the Heathen find to be very commodious for worldly and civill respects, therfore they are carefull to learne and remember it and all such things. And it is as easie and as possible to learne and know Gods law concerning a weekly Sabbath, and they would and might learne it,if they were as carefull for their soules, and to serve God,as they are for their life, and to serve their owne lusts and this world. And if they would travell,and send abroad into far countries to learne heavenly knowledge and holy behaviour, as diligently as they do to learne humane knowledge and worldly wisedome, art and skill, they could not be ignorant of Gods law concerning the weekly Sabbath: But they refuse to learne this, as they do to learne true religion, and shut their eyes against it, as they doe against the knowledge of Christ. Therefore as Turkes and other infidels, who have Gods word professed in their Countries, Cities and among them:

though

though they cannot rightly call upon God, nor beleeve in Christ without preaching of the word, which they will not looke after but scorne it: Yet they are bound to repent and beleeve, and shall perish for rejecting and not using the meanes to get faith. So it is with other infidels further off, they shall perish for not using such meanes as are in their power, wherby they might come to know this and other duties which they are bound to performe in thankfulnesse for Gods gracious promise of Christ the Redeemer, and for the common benefits which they receive through him. Chap. 16

CHAP. XVI.

THE third thing which I propounded concerning mans sanctification of the Sabbath, is the consideration of the duties wherin it doth consist, which are of three sorts. First some are such as are common to all Gods people in all ages of the world, and they be duties which are necessary to the being of the Sabbath.

Secondly, some are proper to the Sabbath of the seventh day, while the Fathers under the old Testament did expect Christ promised, and were to keep their Sabbath in memory of the promise of Christ made to our first parents on the last day of the week. Thirdly some are proper to us who live under the Gospell since Christ fully exhibited a perfect Redeemer: and after the buriall of *Moses*, that is: the utter abolition of all legall shadowes, together with the materiall temple of the Jewes.

The duties common to all are such as are necessary to the being of an holy Sabbath at all times, and they are three especially. The first is a rest and cessation from all secular affaires and worldly pleasures, except only such as are necessary for mans wel-being, and cannot be omitted or deferred without great hurt and danger of mans health and life, and of the life and safety of the creatures which God hath made for mans use. The second is sanctification of the Sabbath, with such holy exercises of religion and of Gods worship, as God requires in that age and state of the Church in which they live. The third is sanctifying of that day of the week which God hath blessed and honoured with greatest blessings above all other dayes, and wherin he hath more fully revealed his holinesse, and opened the fountaine of holines for the sanctifying of his people. Concerning the first, to wit, rest and cessation from all worldly affaires and bodily delights, there is a doubt made by some,

Chap.16 whether it doth equally concerne all Gods people, as well Christians under the Gospell, as the Fathers of the old Testament. Divers are of opinion that Christians have more liberty and are not so strictly bound to rest from all worldly affairs and bodily delights, as the Fathers were before Christ. But for the clearing of this point we are to note three speciall things. First, that rest and cessation from all secular busineſſe, and worldly pastimes is a duty of the Sabbath which generally belongs to all men in all ages who are bound to keep a weekly Sabbath or holy day by virtue of Gods sanctification of the seventh day. For, first the very name (*Sabbath*) which God gave to the day, signifies rest and cessation, and puts us continually in mind of this duty. And whosoever cals it by the name Sabbath, doth therby acknowledge it to be a day of rest. Secondly, a main ground of Gods first institution of the Sabbath, the rest from all works of Creation wherwith God rested in Christ the seventh day, who on that day was promised and took upon him to be mans Mediatour (as hath bin proved before out of the words of this Text. For Christ the son of God undertaking to repaire the works of creation, which were defaced by mans fall, and to restore al things by another kind of work then creation, even by incarnation, obedience, suffering and satisfaction for sin in mans nature, and for the redemption of the world) did bring unto God the Creator, rest and cessation from any more creation of new kinds of creatures. And upon this ground, even this perfecting of his work of creation, by bringing in redemption, and in memory and for a signe of Gods resting in Christ promised, God sanctified the seventh day to be an holy weekly Sabbath, and bound man to this duty of rest on the Sabbath day from all secular busineſſe.

Thirdly, in all ages whensoever God repeated the law of the Sabbath, or urged the observation of it, either by *Moses* or the Prophets we shall observe that rest and cessation is injoyned, as *Exod.*20.10. *The seventh day is the Sabbath, in it thou shalt doe no manner of worke,* & *Exod.*31.14 *Thou shalt do no manner of worke therin,* & *Exod.*33.2. *Deut.*5.14. *Whosoever doth any worke on the Sabbath shall surely be put to death. They might not gather Manna on the Sabbath day, Exod.*16.28. they who went out to seeke Manna are called transgressours. And all the Prophets which in after times made mention of the Sabbath, urged rest and blamed all servile works which concern this life, as *Isa.*58.13. *Ier.*17.27. *Nehem.* 13. 17.

Fourthly, we in these latter daies, have as much need of rest and more then

then men in former ages, and the greater hopes and more cleare evidences of rest and glory in Heaven which we have, do more bind us to rest from worldly cares, and to set our minds on Heaven where our hopes are. These are strong arguments to proove that rest upon the Sabbath day, is a duty which generally belongs to all men in all ages, which is the first thing serving to satisfie the former doubt and to prove the first generall duty. Chap. 6

Secondly, Gods sanctifying of the Sabbath, and his first commandement given to *Adam* for the keeping holy of the seventh day: binds all men, in all ages, to keep a weekly Sabbath to the end of the world, as I have before proved, and therfore the duty of rest belongs to all.

Thirdly, they who hold the law of the weekly Sabbath to be but for a time, and that it is now abolished, they can shew no Scriptures to warrant their opinion. That place which they object, *Col.* 2. 16. speaks not in the singular number of the weekly Sabbath, instituted here in my Text. For though the day be changed upon weighty reasons and good ground.

Yet the Sabbatisme still remaineth to the people of God, not only the eternall, and heavenly, but also the temporall Sabbath on Earth which leads to the heavenly. The words of the Apostle speake of those Sabbaths or holy dayes of the Jews, which were typicall, and shadows of things to be exhibited in Christ, such as were the first and last daies of the Passeover, Pentecost, and other great yearly feasts. The word *Sabbaton*, being of the plurall number, implyes so much, and the naming of feasts, dayes, and new moons, which were shadows of the law, give us just cause to conceive that the Apostle intends only the festivall and not the weekly Sabbaths. Or if we should grant that the weekly Sabbath is ment, among the rest, which the Fathers observed on the seventh day: Yet the Apostle cals it a shadow, only in respect of the particular day of the promise of Christ, which day is abolished and gives place to the first day, in which the promise was fully performed, and Christ became a perfect Redeemer actually in his Resurrection.

The Anti-Sabbatarians have only two objections which have some shew and colour of reason at the first hearing.

Object. The first is, that if it had not bin the mind and will of Christ, that the weekly Sabbath should be continued and removed to the Lords day, under the Gospell, then would he either by himself, or by his Apostles, have given some expresse commandement to that purpose, which they say, he did not.

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Chap.16 To this I answer. First, that our Saviour spake fully to this point,
Answ. when he said *that he came not to destroy, but to fulfill the Law.* It remains therfore on their part to shew, that the commandement of the Sabbath is no part of the morrall law, or els they do but beat the aire and labour in vain.

Secondly, the Apostles themselves kept their holy assemblies, and ordained in all Churches of the beleeving Gentiles that publike assemblies should be kept and exercises of the holy Sabbath performed ordinarily on the first day of the week, as I have before prooved from *Act.* 20. & 1 *Cor.* 16. 1, 2. And whatsoever they ordained was the commandement of the Lord, 1 *Cor.* 14. ver. 27. Thirdly, while the first Temple was yet standing in the dayes of the Apostles, and *Moses* was not yet buried and quite taken out of the way, it was not convenient that the Apostles should change the day of the Sabbath among the beleeving Jews; yea they themselves in *Iudea* and all places among the Jews, kept the seventh day among the Gentiles the Lords day.

Object. We never read that the Lords day was called a Sabbath in the Primitive times next after the Apostles, nor since, by any but only by Jewish
Answer. Sabbatarians.

Howsoever these adversaries, put on a bold impudent face, to colour and countenance this objection: yet herein they publish a manifest untruth: For *Ignatius* immediately after the Apostles saith, *That the Christians must keep their holy Sabbath:* not after the manner of the profane Jews of those times, with excessive feasting, dancing, and such carnall sports and pleasures, nor on their seventh day: but on the Lords day, the day of Christs Resurrection, which he cals the Queen and supream Lady of dayes, as I have formerly shewed.

Prolog. in Psalm. Saint *Hilary* saith, *Nos in prima die perfecti Sabbathi festivitate latemur (i. e.) We Christians reioyce in the festivity of our perfect Sabbath on the first day of the weeke.* St. *Augustine in the* 251. *Sermon de tempore.* Having rehearsed divers notable blessings and prerogatives with which God of old honoured the first day of the week the Lords day, doth there affirm, that upon those grounds the holy Doctors of the Church, to wit, the Apostles, *Who were taught by Christ and inspired by the Holy Ghost in all things which they decreed and ordained, have by their decree removed or rather transferred all the glory of the Jewish sabbathisme, unto the Lords Day.* And immediately he adds this exhortation, *Let us Christians therfore observe the Lords day, and let us sanctifie it so as of old*

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the law-giver commanded the fathers concerning the Sabbath saying. From evening to evening shall ye celebrate the Sabbath. And further he saith, *that if We from the evening of the Jewes Sabbath the saturday, to the evening of the Lords day sequester our selves from all rurall Works, and all secular businesse, and devote our selves only to Gods Worship, then We rightly sanctifie the Lords Sabbath, according to the words of the law: (Ye shall not doe any Work in it.* Chap. 16

Also *Psalm.* 33. He affirmes, that keeping of the Sabbath is one of the things which belong to the love of God, and thus he exhorts every true Christian. *Observa diem Sabbati non carnaliter, non Judaicis delicijs,* &c. that is, *observe the day of the Sabbath, not carnally With Judaicall delicacies, for they abuse their rest, and rest to naughtinesse, for indeed it is better that men should digge all the day then dance as they do: But do thou meditate on the rest in God, and doing all things for obtaining that rest, abstaine from servile Worke.*

And in his 4. *Tractat. upon John.* He saith, *Wee are more strictly commanded to keep the Sabbath then the Jewes: For We are enjoyned to keepe it Spiritually. Jewes keep it carnally in luxury and drunkennesse, and it were far better that their Women should be busied in Working all the day in Wooll, then dance. The true Christian keeps the Sabbath Spiritually, by refraining from servile Work.* These and divers other testimonies of the Ancients shew sufficiently the falshood and vanity of this Objection. And that in the judgement of the most godly and learned fathers, the law of God bindeth us to keep the Sabbath holy on the Lords day weekly. It is true that some part of the seventh day was by reason of great multitudes of Jews abounding in all countries, so frequent and so commonly known and called by the name of the Sabbath, and that name was so proper to the Saturday in those times, that if any had called the Lords day by that name, his words would have been understood by the hearers, of the Jewes Sabbath, except he had expounded his meaning, as those fathers before named do in their speeches before mentioned. And againe the Jewes were so superstitious in observing their Sabbath, so contrary to the Christian sanctifying of the Lords day, even with feasting, dancing and prophane pomp, that the name of Sabbath through their abuse of it, grew distastfull to godly Christians, even as in our time the old name Catholike; by reason of the Antichristian Papists, falsly usurping and appropiating it to their Apostaticall Church and false religion, is growne to have an ill sound in the eares of reformed Christians. And

Chap.16 therefore the Ancients were very ſparing in calling the name of the Sabbath, and ſeldome did they call the holy weekly reſt of Chriſtians by that name, except only in caſe when they oppoſed it to the Jewiſh Sabbath,and preferred it far before their carnall obſervation.

But wheras in this Objection,the aſperſion and reproachfull name of Jewiſh Sabbatarians is laid on all them who call the Lords day the Chriſtian Sabbath, and urge the ſanctification of it by the law of God. This is a point of ſuch notable impudency and intemperancy, that it deſerves the ſcourge and whip of Eccleſiaſticall cenſure and puniſhment to chaſtiſe and correct, rather then any arguments of reaſon or divinity to convince ſuch raylors. For in the Homilies which are comprehended and commanded in the Articles of our Religion, by law eſtabliſhed: the Lords day is frequently ſtiled by the name of Sabbath, even no leſſe then eight times in one Homily, which treateth of the time and place of prayer.

And both there, and in the writings of the moſt godly Divines,and builders of our Church,Gods people are urged by the law of God,even the fourth Commandement to keep holy the Lords day, for the Chriſtian weekly Sabbath,and in our divine ſervice after the publick rehearſing of that Commandement in the congregation,are enjoyned to pray in theſe words, *Lord have mercy upon us, and incline our hearts to keepe this law.* And thus you ſee the firſt generall duty of the Sabbath, to wit: Reſting from worldly affaires clearely prooved, and that while there is a Sabbath or weekly day of holy aſſemblies under the Goſpell, all men are bound to obſerve this reſt.

The ſecond generall duty neceſſarily to be performed in the keeping of the Sabbath is ſanctification, which is by mens devoting of themſelves wholy to divine worſhip, and ſuch religious actions as God requires in the times of the Church in which they live,ſuch as are publick aſſemblies for prayſing God,praying to him,preaching,reading,expoũding and hearing of his word,commemoration of his great works,and rehearſing of his promiſes for common edification. Alſo private prayers,& meditations on heavenly things,domeſticall inſtructions and the like. All theſe are neceſſary Sabbath duties to be obſerved of all men in all ages,both under the old and new Teſtament. Firſt the words wherin *Moſes* here in my text deſcribes Gods firſt inſtitution of the Sabbath,proove this fully. For here it is ſaid that God ſanctified it, that is, ſet it apart for holy exerciſes, in the performance wherof men do

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sanctifie it. For sanctifying is either by infusion of holines into the thing sanctified, or setting it apart to holy use and exercise, but it had no holinesse infused into it, as I have else where prooved. Therfore it was sanctified by consecration, that is, setting apart to holy use. Chap. 16.

Secondly, it is called the holy Sabbath, that is, such a day of rest as is to be kept, *Exod.* 16.23. before the giving of the fourth Commandement, as *Moses* shewes saying, *To morrow is the rest of our holy Sabbath to the Lord*, that is, this is a rest not of idlenesse, but from common affaires, that men may be exercised in holy duties only.

Thirdly, in the giving of the law from mount *Sinai*, God commands expresly, that all his people do remember to sanctifie and to keep holy the Sabbath, which cannot be but by exercise of holy duties and performance of holy service and worship unto God, *Exod.* 20.9.

Lastly, in all the Scriptures of the law, which speake of the Sabbath in the old Testament, it is called the Lords holy Sabbath. And sanctification of it is required, as appeares. *Exod.* 31.15. & 35.2. *Deut.* 5.12. And in the Evangelicall Prophets, which speak of the Sabbath both of old, and also in the last dayes of the Gospell, it is called the Lords holy day, *Isa.* 58.13. & 66.23. and it is said, that all flesh, that is true Christians of all nations, *Shall from one Sabbath to another come to Worship before the Lord.* & *Eze.* 44.24. *They shall hallow the Sabbath.*

But here some perhaps will object. That none can truly sanctifie the Sabbath, nor performe any holy duty, who are wholy carnall and unregenerate, and have not the Spirit of God dwelling in them and sanctifying them, and such are many even in the bosome of the true Church. And therfore sanctification of the Sabbath, cannot be a generall duty performed by all men, nor required of all, but is a speciall duty proper to the elect Saints who are truly sanctified, others were never able to sanctifie the Sabbath, and therfore it is not a duty which God can justly require of all in generall. *Obiect.*

It is true indeed, that as a bitter fountaine and corrupt can send forth no sweet and pure water, so no naturall man can performe a true and holy duty. Holines is a supernaturall gift of the Holy Ghost, and he it is who enables men to performe all works which are internally holy: But as there is a two-fold sanctification, the one internall, which is the work of the Holy Ghost in men; the other externall, which is the consecrating and setting apart of things naturall and artificiall to be imployed to an holy use, and to supernaturall ends, so also there are two sorts *Answ.*

Chap.16 of holy exercise. Some which are internally holy, as holy prayers and praises and all works of true piety, which only holy men performe, by the power of the Holy Ghost working in them and mooving them. Others are only externally holy, by outward consecration and separation, because they are appointed to be done for holy use, and to be used in the worship of God, such are all outward religious duties, as sacrificing and such like, performed by Hypocrites and carnall professors in the old Testament, such as *Cain*, *Saul* and *Elies* wicked sons were. And reading, preaching, set formes of prayer, and gestures of worship performed by hypocrites, both before and under the Gospell. These later are in the power of hypocrites and unregenerate men, who by a common gift and generall grace, are enabled to performe far more in this kind then they do, or are willing to do. Now though all men cannot performe the first, yet so far as they are able they are bound to performe the latter sort of duties, among which are the externall sanctifications of the Sabbath, as frequenting holy and publick assemblies, singing of Psalmes, joyning with the Church in publick prayers and the like: which as they are able to do, so they are bound to do, and if they refuse in such things to conforme themselves, they are punished both by God for disobedience to his law, and also by the censures of the Church. The third generall duty necessarily required of all in the observation of the Sabbath is: that they keep for their holy Sabbath that very day of the week, whether it be the first or seventh, which God hath blessed above all other dayes with the greatest blessing, and which he hath sanctified above all other dayes, by more full revelation of his own holines to the world, and opening of a more wide doore of holines for the sanctifying of all his people. This I proove. First most plainly from the words of my text, which describe Gods first institution of the Sabbath. First by blessing it above other dayes with that greatest of blessings even the promise of Christ a perfect Saviour and Redeemer of man-kind. Secondly, by sanctifying it in revealing his holinesse to man, and sanctifying man by his Spirit and the promise, and therupon appointing it to be kept holy. As I have fully before prooved.

Secondly, The Lord God himselfe, both in giving the law from mount *Sinai*, and often repeating of the fourth Commandement by *Moses*, still urgeth the observation of the weekly Sabbath upon this ground: because he hath on that day redeemed them out of the house of bondage with a mighty hand and stretched out arme, *Deut.*5.15. and

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in other places: for indeed on the Sabbath he redeemed them and sanctified the first borne to himself, *Exod.* 13. From whence we conclude, that Gods blessing of a day above other daies with greatest blessings, is a good ground for the keeping of it for his holy Sabbath, and so also is Gods sanctifying of it by more speciall holines. Thirdly it is manifest, that all extraordinary and yearly Sabbaths which God commanded Israell to keep holy, such as the first and seventh dayes of the feast of the Passeover, Pentecost and of Tabernacles, were all enjoyned to be kept and observed in memory of greater blessings given on those dayes, and of Gods sanctifying them by more full revelation of his holines. And therfore much more is the observation of the continuall weekly Sabbath grounded upon greater blessings given, and holines fully revealed on that day of the week which is to be observed for the Sabbath: and in whatsoever age, time or state of the Church men do live, they are bound by the first institution of the Sabbath, and by the first law which God then gave for the keeping of it, as to observe an holy weekly Sabbath, so to observe it on that very day of the week, which God hath at that time and in that age revealed, and declared to be the day which he hath blessed and sanctified above all other dayes of the week. As for example, while Christ was promised a Redeemer of the world, and was not yet given, the day of the promise wherin he was first promised, and did undertake and begin to mediate for man, was the most blessed day which God had sanctified and blessed with the promise, which was the greatest blessing revealed and made knowne in the old Testament. But when an other day of the week comes to be blessed with a greater blessing, even the giving of Christ, and the full exhibition of him a perfect Redeemer, then is that the day which God hath sanctified above all dayes, and then the law and the words of the first institution bind men to keep that for the holy Sabbath. And thus you see the generall duties which God requires of all men in generall which are necessary to the being of the Sabbath, and without which there can be no right observation of a weekly Sabbath holy to the Lord. Chap. 17

CHAP. XVII.

THE second sort of duties now follow, to wit: those which were proper to the people of God in the old Testament, unto which the Fathers were specially bound before the comming of Christ while he

Chap.17 was yet only promiſed and not given a perfect Redeemer. They alſo though they conſiſt in many particulars; yet may be reduced to three chiefe heads. Firſt, to reſt and ceſſation. Secondly, to ſanctification. Thirdly, to obſervation of the ſeventh and laſt day of the week for their holy weekly Sabbath.

Firſt, concerning reſt from all worldly affaires, and ceſſation from bodily exerciſes ſuch as delight and refreſh the outward man only, and are directed to no other end, there are different opinions among the learned. Some hold that the Fathers under the Law, were bound more ſtrictly to reſt from bodily exerciſes and worldly affairs on their Sabbath, then Chriſtians are on the Lords day under the Goſpell, infomuch that the ſtrict bond of reſt unto which the Law tied them, was an heavy yoke, and a part of the bondage under which they groaned.

Others are of opinion that their reſt being no more but from worldly affairs and bodily exerciſes: ſerving only for bodily delight and worldly profit, was the very ſame unto which all Gods people were bound in all ages, and are ſtill under the Goſpell. There are reaſons brought on both ſides: but all Scriptures and reaſons being well weighed, I doubt not but they may be brought to agree in one truth: If only one thing wherin both ſides agree, and which both miſtake, be removed, namely, a conceit which both have of a more ſtrict and religious exaction of reſt and ceſſation, then indeed was required in the Sabbath of the old teſtament.

They who hold the firſt opinion, bring many teſtimonies of Scripture which ſeem to impoſe ſuch a ſtrict reſt and ceſſation on the Fathers and the Iſraelites under the law, as is by common experience found to be an heavy burden, hard to be borne, and even intolerable. As for example, *Exod.*9.16,23. Where *Moſes* ſpeaks thus unto *Iſrael*, *This is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath unto the Lord, bake that which ye will bake to day, and ſeeth that ye will ſeeth, and that which remaineth over, lay up for you to be kept untill the morrow.* Hence they conclude that the Fathers were reſtrained from baking or ſeething any meat on the Sabbath day. Alſo ver. 29. Where *Moſes* ſaith, *Let no man go forth of his place, but every man abide in his place on the ſeventh day.* Hence they inferre, That the Fathers might not walk abroad on their Sabbath. Likewiſe from the words of the Law, *Exo.*20.10. *In it thou ſhalt not do any work*, they gather that the Iſraelites might upon no worldly occaſion do any work on the Sabbath day,

day, not so much as make a plaister or medicine for a sick and wounded man. And so the learned Doctours of the Jews understood the Law, and observed it, as they shewed by their reproving of Christ for healing a diseased person by a word only and no other labour. Also, *Exod.* 31.14, 15. & 35.23. all kind of work is forbidden under pain of death. *Whosoever doth any worke therin shall be put to death, saith the Lord. Yea, he forbids to kindle a fire through their habitations on the Sabbath day*, and *Numb.* 15.35. The man that was found gathering sticks *in the wildernesse on the Sabbath day*, was by Gods appointment *stoned to death by the Congregation, & Neh.* 13.17. It was called profaning of the Sabbath when men sold any wares or victuals, and when strangers of other nations brought in wares and fish on the Sabbath day to be sold. Also *Amos* 8.5. They whose minds were so set on worldly affairs, that they longed till the Sabbath was past, and had their mind on selling corn and wheat. *The Lord sweares by the excellency of Jacob, that he will not forget to revenge their doings:* From these Scriptures divers both of the Ancients and latter Divines have concluded that the law of the Sabbath in respect of rest and cessation, which is exacted in the old Testament, with such rigour and upon such grievous penalties, was an heavy and intolerable burden, and therfore is abolished by Christ, in respect of that totall cessation and strict rest. Chap. 17

Others on the contrary do hold, that as Christians have more cleare evidence and hope of eternall rest in Heaven, and the Spirit which makes them more spirituall, shed on them more aboundantly through Christ, so they ought to be more restrained from love of the world, and from care of earthly things. And therfore by the law of the Sabbath are bound rather more strictly, then the Fathers in the old Testament, to rest and cease from al worldly cares, and all labours and affairs of this life on the Lords day, which is consecrated by the resurrection of Christ, to be the weekly Sabbath of all Christians.

But if these Scriptures be diligently searched, and all circumstances well weighed. It will appeare upon good reasons, that both sides are mistaken, and that the fore-named Scriptures do not import any such rigorous rest or burdensome cessation. For, first of all, though the *Pharisees*, and other strict sects and Rabbinicall Doctors, and Expounders of the law, did of latter times a little before, & at the appearance of our Saviour in the flesh, expound the law so strictly in respect of the carnall & litterall sense, that therby they laid heavy burdens upon men, as our Saviour

Chap.17 Saviour doth charge them, *Math.*23.4. Yet it was not so from the beginning, but even the *Israelites* themselves who lived under the Law, as under a Schoole-master, and under the rudiments of the world, they had liberty to go out of their places, and dwellings a Sabbath dayes journy, which was as their *Rabbines* write two thousand cubites, that is, as some take it an *Italian* mile, and in the opinion of others two miles. And 2 *King.*11.6,7. It is recorded that the Priests and people went in and out, to and from the house of the Lord on every Sabbath day.

They did also kindle fires for Sacrifices and burnt offerings, which they did offer unto God double, morning and evening every Sabbath day, after they had killed and dressed the Beasts, and this (according to the strict sense and strained exposition of the Law, which the Scribes and Pharisees gave of it) was a breach of the Law, and prophanation of the Sabbath, as our Saviour shewes, *Mar.* 12. 5.

Secondly, the Scribes and Pharisees did not expound the Law, as forbidding all bodily works; for they did circumcise children and apply medicines to heale the sores of the circumcised on the Sabbath, when it happened upon the eighth day after the birth of children, as our Saviour also shewes, *Joh.*7.23. They led their oxen and asses to the water, and if a Sheep, or Oxe, or Asse did fall into a pit they did pull it out on the Sabbath, because these were works of necessity, *Luk.*13.15.& 14.5. And the chiefest and strictest of the Pharisees did make great feasts and invited many guests, and our Saviour himself amongst the rest, who did not refuse to take part with them, *Luk.*14.1. And did observe how the invited guests did choose out the chiefest roomes, ver.7. Which shews plainly that dressing of necessary and convenient meat was not forbidden by the law on the Sabbath day, neither did the Pharisees so expound the Law.

Thirdly, for the places of Scripture before alleadged, let us take a particular view of them in order, and we shall see, that they are much mistaken. First, that place *Exod.*16.29. doth enjoyne every man to keepe his place, and not to go out of their campe to gather *Manna* on the seventh day, the reason prefixed shews this plainly, to wit, because God gave *them on the sixth day Manna sufficient for that day and the seventh.* The exposition which some make of the 23.ver. is very idle and ridiculous, namely that the Israelites were commanded to bake and seeth on

on the sixth day, that which they were to eat on the seventh. And Chap. 17
therfore it was not lawfull to bake and seeth on the Sabbath. For *Moses* doth not bid them bake for the Sabbath which was the morrow after, but only that which they were to eat on the present day, and to reserve the over-plus, which they did not bake and seeth until the seventh day; and though they did so, and did not bake and seeth it: yet it did not putrifie, neither were any worms therin, which had not bin worth the noting if it had bin sod or baked, for baking and seething do naturally and as an ordinary means preserve things from stinking and putrefaction.

In the next place the words of the fourth Commandement (*in it thou shalt not do any worke*) they do not forbid religious workes which tend either to inward or outward sanctification of the Sabbath day, nor works of Mercy, Charity or Necessity, which are necessary for the safety and preservation of the life of man or beast. Though the perverse Scribes and Pharisees out of their Hypocrisie did too strictly expound and interpret the law of the Sabbath against our Saviours doings, and held it unlawfull to heale the sick on the Sabbath day, though it were but by speaking a word: yet their practise which they received from the Fathers of killing and offering Sacrifices, circumcising their children, leading their Oxen to the water to drink, and drawing their Sheep, Asses, and other profitable cattell out of a ditch, did shew that they were taught from the beginning a contrary lesson of more liberty, which our Saviour approveth, and therby convinceth them of grosse errour and Hypocrisie.

Thirdly, that place of *Exod.* 35.3. where they are forbidden to kindle a fire in all their habitations on the Sabbath day, is not a generall commandement binding all simply at all times; but a particular precept binding in some cases, for they kindled fires and burned sacrifices twice every Sabbath, they also kindled fires to dresse necessary and comfortable meat, *Exod.* 12.16. Where God forbidding all manner of works on the Sabbath of the Passeover, which were commanded to be kept as strictly, and to be sanctified with holy assemblies and solemnities, as much as the weekly Sabbath, yet excepts that which is to be done in dressing necessary meat. Wherfore the kindling of a fire here forbidden, is expounded by some *Rabbines* to be only making of fires to burne malefactors. But indeed if we look to that which followeth, it will appeare that *Moses* being about to summon the people to bring

Chap.17 all materials, gold, silver, brasse, iron and other materialls, and also silke, purple and other stuffe for the building of the Altar, the Tabernacle and all things therunto belonging, doth first call to their remembrance the law of the Sabbath, and doth give them a charge from God that in building of the Tabernacle the place of his worship, they abstaine from all work on the Sabbath day under paine of death, and that they do not kindle a fire to melt gold, or silver, or brasse for the Altar or the Arke, or any holy thing in the Tabernacle. For God abhorres the breaking of his law, or prophaning his Sabbath under the pretence of building an house or Tabernacle, or Altars to him. And this is no more then our builders of the famous Cathedrall Church of S^t. *Paul* in this City, are on our Lords day the Christian Sabbath, at this time bound to observe, and do observe very strictly.

Fourthly, the forbidding of all worke under paine of death, *Exod.*31. 14.35.2. And the commanding of him to be stoned who gathered sticks on the Sabbath day, *Num.*15.35. are not thus to be understood, that every breach of the Sabbath by any bodily labour, was to be punished with death in all persons under the law (though indeed before God every breach of every commandement deserves death.)

But that the open wilfull and presumptuous prophaning of the Sabbath by any scandalous act, or by a common practise, was to be punished with death. This is plaine by the words next before going, *Numb.*15. 30,31. where the Lord commands that he who sinneth presumptuously with an high hand, and so reproacheth the Lord, and dispiseth his word, be cut of from among his people, against which word and expresse commandement the man which was found gathering sticks on the Sabbath day, did presently sin, and committed wilfull transgression presumptuously, not through ignorance, nor compelled by necessity, and therfore he was stoned for an example of terrour to all presumptuous transgressours. But as for others who did beare burdens, and sell victualls not presumptuously, but either through ignorance or forgetfulnes, or drawn by custome and ill example of the multitude in the daies of *Jeremiah* and *Nehemiah*, they were not by the law put to death, but compelled by authority and rebukes, and by threatnings of wrath and judgments of God, to desist from profanation of the holy Sabbath, as the places before named shew, *Nehe.*13.*Jer.*17.27.

As for them whose minds are altogether carried away after buying, selling and worldly games on the Sabbath day, *Amos* 8. they are threatned

threatned with no other wo, then that which belongs to all such as after the same manner unhallow the Lords day now under the Gospell. Chap. 17
Wherfore it is manifest that the Fathers in the old Testament, had no heavy burden of strict rest laid on them by the law, but the same cessation from worldly affaires which they are bound unto, is still required of us, and of all Gods people in all ages of the world. They were not restrained in time of war from works of necessity, as fighting against enemies, taking and destroying their cities, as we see in the compassing of *Jericho* seven dayes together, one of which must needs be the Sabbath day, *Josh.6.* They might flee for their lives, and pull cattell out of pits, and do any other work which could not be deferred untill the next day, but present necessity required it for their owne safety, and for the safety of their cattell and of other good creatures which otherwise were in danger to perish.

But suppose the opinion of divers both ancient and late writers were true, to wit: That the *Israelites* were bound to observe a more strict and burdensome rest, and under greater penalties, then either the fathers before the law, or we who live in the light and liberty of the Gospell: Yet this prooves no more but only that this rigour was a part of the bondage and pædagogie of the law, wherwith they were hardly pressed, for this end to drive them to seeke ease in Christ, and to long for his comming in the flesh. And this burden and rigour only is abolished by Christ, together with the change of the particular day: But the substance of the Law still remaines and binds all men to keep the Sabbath, resting and ceasing from all worldly businesse, except that which is of necessity and charity, even as the fathers were bound from the first institution. The second principall head unto which the second sort of speciall and proper duties which God required of the fathers under the old Testament, may be reduced, is sanctification. For over and above their resting from secular affaires, they were by Gods first institution of the Sabbath bound to sanctifie the seventh day, with holy and religious duties, such as God in that state and condition of the Church required, as an holy service and for heavenly and spirituall use, even for begetting and increasing of grace and faith in them, and for the fitting of them for the fruition of eternall rest. The sanctification of the Sabbath in generall belongs to all mankind in all ages, and that all are bound to it by a perpetuall law, I have prooved sufficiently before. I am now only to shew the speciall and particular duties of sanctification,

Chap.17 which God required of his people in the Old Testament.

The first speciall duty of sanctification, was the solemne commemoration of Christ the blessed seed, and of the promise of redemption by him. Unto this all the fathers from *Adam* untill *Moses*, and so to Christ, were bound by Gods first institution of the Sabbath and sanctifying the seventh day, upon promise made of the blessed seed: For full proofe of this: I argue thus both from Scripture and common experience.

Whensoever a day is set a part either by God or holy men, to be kept with solemnity because of some great blessing or deliverance given or promised, the chiefe thing to be observed in that solemnity, is a publick and solemne commemoration and rehearsall of the blessing and deliverance with joy and praise. Experience of all ages doth proove this. In the solemne feast of the Passeover, the chiefe duty of sanctification was the commemoration of Gods deliverance of *Israel* from bondage in *Egypt*, by his mighty hand stretched out to smite *Egypt*, and his destroying Angel passing over all the houses of the *Israelites*, and slaying all the first borne of the *Egyptians*, and this deliverance was the blessing, because of which God instituted this feast, *Exod.* 13.5. The solemnity of the feast of Tabernacles for seven dayes together was instituted by God, because of his preservation of *Israel* in the wildernes forty yeares together without houses or Cities, in boothes and tents, and the chiefe thing which they were bound to observe in this holy solemnity, was the commemoration of that preservation in the wilderneſſe, by dwelling in boothes all the time of that feast, wherby occasion was given to thē to rehearse unto their children, & their children were moved to enquire, learne and beare in mind that blessing of Gods preservation, *Lev.* 23.43. and so in all ages we find by experience, that the commemoration of the blessing upon which every feast was first ordained, is the chiefe duty in all the solemnity, as the commemoration and rehearsall of Christs resurrection in the feast of Easter, of the comming down of the Holy Ghost in the feast of Pentecost, of Christs incarnation in the feast of the nativity. And in our late yearely festivall for our deliverance from the powder treason, the chiefe duty is the commemoration of that deliverance. So that this proposition is most certaine and undeniable.

Now what the blessing of the seventh day was, because of which God sanctified it to be the weekly Sabbath of the old Testament, and also after by *Moses* commanded it to be kept holy, I have largely before prooved:

prooved: even the promiſe of Chriſt the Redeemer. And therfore it fol- Chap. 17
lowes neceſſarily that the firſt and chiefeſt duty of ſanctification of the Sabbath, which the fathers were bound unto, was the commemoration of the promiſe of Chriſt and of redemption by him, which was the bleſſing wherewith God bleſſed the ſeventh day, and thereupon ſanctified it: And becauſe from *Adam* untill *Noah*, Chriſt was promiſed to be the ſeed of the woman: And then he was promiſed to come of the ſeed of *Shem*, and afterwards *Abraham* was ſingled out of *Shems* family, and Chriſt the bleſſed ſeed was promiſed more ſpecially to come of his ſeed, even of *Iſaak* the ſonne of promiſe, and of *Jacob Iſaaks* younger ſonne. And of all the Tribes of *Iſraell Judah* was nominated, and of all the families *Judah Davids* houſe was choſen, and *David* received the promiſe that he ſhould be the progenitor of Chriſt. And all the Prophets in all ages in their prophecies of Chriſt, foretold that hee ſhould be made of the ſeed of *David* according to the fleſh.

Therfore the Fathers from *Adam* untill *Noah*, and after him untill *Abraham*, *Iſaack* and *Iacob*, their ſeed and poſterity in their ſeverall Families, ſtill made a commemoration of Chriſt promiſed to come of them in all their weekly Sabbaths. And when God had enlarged his Church in all the Tribes of *Iſrael*, and had by *Moſes* recorded the promiſe of Chriſt, that he ſhould be the ſeed of *Abraham*, &c. And after the Prophets had fore-told, that the *Meſſiah* was to come of *Davids* royall ſeed, then they were all bound to preach Chriſt, & to commemorate the promiſe of him after a moſt ſolemn manner, to their publik aſſemblies on every Sabbath day. And this was a prime duty, and ſpeciall work of their ſanctification of that day, as we read, *Luk.* 16. 29. & *Act.* 15. 21.

The ſecond ſpeciall duty was offering of Sabbath ſacrifices, which were types and ſhaddows of Chriſt, and of redemption and reconciliation of men unto God in him. For as they did more ſolemnly rehearſe the promiſes of Chriſt, ſo alſo they did offer more ſolemn ſacrifices, and in a double meaſure both morning and evening every Sabbath day, this God commanded by *Moſes* to Iſrael, *Numb.* 28. 9. And undoubtedly *Cain* and *Abell* being inſtructed by *Adam* did bring their offerings on the ſeventh day which ended the week, *Gen.* 4. 3. And *Noah* his pleaſing ſacrifice was a ſweet ſavour of reſt, that is, a Sabbath ſacrifice, *Gen.* 8 21. As I have largely before proved.

The third ſpeciall duty, was an holy aſſembly or holy convocati-

Chap. 17 tion, which they were commanded to keep as on all other yearly festivall Sabbaths, so every weekly Sabbath day as we reade, *Lev.* 23.38. For although while the Church and people of God were but a small number, and dispersed in severall places and families, as in the family of *Melchisedek*, and *Abraham*, and *Lot*, and afterwards in the family of *Job*, and of the sons of *Abraham*, and *Jacob*, before that *Israell* grew up to be a nation, there were few publick holy assemblies kept either on the Sabbath, or upon any other occasion. The Godly fathers did only call together their housholds and families by themselves, and did command and teach them to keep the way of the Lord, and to remember his covenant, as is testified particularly of *Abraham*, *Gen.* 18.19. and in another place, where he is said to build Altars and there to worship God, as *Gen.* 12.7. & 13.4. as also it is said of *Job.c.* 1.5. That he rose up early and sanctified his seven sons, and offered up burnt offerings according to the number of them.

Yet it is manifest that whersoever in any age, there was a great increase of Gods people, and an enlargment of his Church over a whole nation and country, the Sabbath was by Gods appointment sanctified with holy assemblies. After the birth of *Enosh* when the family of *Seth* began to increase and multiply, it is said, *that men began then to call upon the name of the Lord.* Or as some not unfitly doe translate the words, then they began to call men by the name of the Lord, that is: *Adam* and his sons especially *Seth* and his children began to seperate themselves from the wicked and profane people of *Cains* race, and being gathered into a Church were called the children of God and Gods people, and did assemble themselves together in set places, and at set times every Sabbath day to worship God, and to call upon his name, as appears in the fourth Chapter of *Gen.* ver. 26. Thus *Luther* and *Junius* expound that place, and as the words will very well beare this exposition, so also both Scripture and reason confirme it. For, *Gen.* 6.2. The people of God who were gathered into the Church, and professed pure Religion in their assemblies, are called by the name of God, even the sons of God and by this title are distinguished from the wicked and profane, who are called the sons of *Adam*, that is, carnall earthly corrupt men.

Secondly, it is manifest that *Abell* long before *Seth* and *Enosh* did whrship God and call upon his name, and so undoubtedly did *Adam* and *Seth* before this time in their private Families, and therfore here cannot

cannot be meant the first beginning of mens calling upon Gods name, and worshipping him, but certainly the first beginning of Gods worship in publike assemblies of the Church in set places, and at set times even every Sabbath day. As for them who translate this place, that when *Enosh* was born men began to profane the name of the Lord, they make way for divers absurdities First, that calling upon Gods name is profanation of it. Secondly, that profanation began in the family of *Seth* or at the least by the increase of his posterity. Chap. 17

Thirdly, that there was no profanation of Gods name committed by *Cain* and bloudy *Lamech* before this time, contrary to that which is recorded before in this Chapter, ver. 8. & 24. Where *Lamech* is brought in scorning of Gods threatnings. And as we have some monuments of antiquity which shew that holy assemblies were observed as religious duties of the holy Sabbath from the beginning. So after that *Israel* became a nation, and God set up his Church and Tabernacle among them, we have most cleare and expresse commandements of God given by *Moses* to them and all their posterity, that they should observe and sanctifie their Sabbaths with holy assemblies and should do no servile work, as appears, *Levit.* 23. 3, 7, 8. *Numb.* 28. 18. & 29. 1. *Deut.* 16. 8. And that the Priests and Levites together with the people assembled together in the Temple on the Sabbath day; it is recorded, 2 *King.* 11. 5. 2 *Chron.* 23. 8.

But I need not insist upon further proofe of this point. For every man of reason must needs confesse, that no publik holy Sabbath duties can be performed but in publik assemblies.

The fourth speciall duty of the Sabbath (unto which Gods people under the Law were bound, after the time of the law written by *Moses*, and the publishing of the promises in the Scriptures of the Prophets) was the publike reading, and expounding of the law and the Prophets, by the Priests and publike teachers, and reverent hearing of them by the people. This is manifest by the places before named, to proove a solemne rehearsall of the Promise, to wit, *Luk.* 16. 29. & *Act.* 15. 21. And that on the Sabbath day. For as those Scriptures do shew that the promises of Christ were solemnly rehearsed out of *Moses* and the Prophets every Sabbath day, So also they shew that *Moses* and the Prophets were publikly read, and heard in their weekly holy assemblies and by this means the people were taught, not only in the Promises and prophecies of Christ to believe in him a redeemer to come: but also

Chap.17 ſo in all the righteouſnes and duties of the law morall, and all the judgments, ordinances and ceremonies of the law ceremoniall, which was their Schoole-maſter to lead them to Chriſt.

We have alſo to this purpoſe another plaine teſtimony, *Luk.* 4. 16. Where it is ſaid, that our Saviour as his cuſtome was, went into the Sinagogue on the Sabbath day and ſtood up to read, *and the booke of Iſaiah the Prophet was delivered unto him.* And he read a place which was written concerning himſelf, and expounded it unto them with the generall approbation of the aſſembly. Alſo, *Acts* 13.15.& 27.verſes. It is teſtified, that the Jews in their Sinagogues on every Sabbath day, had *Moſes* and the Prophets read unto them publikely: both in forraine countries where they were diſperſed, and alſo at Jeruſalem and in their owne country. And that this was an ancient practiſe even from *Moſes*, and in the times of the Judges, and the Kings of *Iſrael* and *Judah*, to reade the Law in the holy aſſemblies, and to heare it read by the Prieſts, we may gather from, *Exod.* 24.7. Where it is ſaid, that *Moſes* read the Covenant in the audience of the people, & *Deut.* 31.11,12. Where the Iſraelites are commanded to read the Law in their aſſemblies, in the hearing of all men, women and children. It may alſo be collected from *Joſh.* 8.34,35. *Iudg.* 18.3. & 2 *Chron.* 17.7,8,9. & 30.22. & 35.3.

That it was in uſe after the Captivity, the Hiſtory of *Nehemiah* teſtifies, *Neh.* 8.4. & 9.3.

The ancient diviſion of the five books of *Moſes* into 54. lectures that they might be read over once in every yeare, by reading one lecture every Sabbath, is a thing ſo ancient, that we find no mention of the Author of it, and therfore it may be ſuppoſed to be from *Moſes* the writer of thoſe books. And the reading of a lecture alſo out of the Prophets every Sabbath, is recorded to be a cuſtome long before Chriſts birth begun, by occaſion of the tyrant *Antiochus* who prohibited the Jews to read the Law of *Moſes* in their Sabbath aſſemblies under the paine of death; as we read in the Apocriphall Hiſtory of the *Macchabees* lib. 1. cap. 1. 59. Wherupon they were forced inſtead of the Law of *Moſes* to read lectures out of the Prophets, as *Elias Levita* ſaith, and ever ſince that cuſtome is retained and was in uſe in our Saviours dayes, *Luk.* 4.16.

Lexico cald.

The fifth ſpeciall duty of ſanctification, was the worſhipping of the Lord, which as it is required of Gods people in private and upon particular

ticular occasion at all times: So in publik upon the Sabbath day, and in Chap. 17
all holy yearly Sabbaths. The duty of worship consists in confession of sins, prayers, supplications, lauding and praising God, singing of Psalms, and offering of free-will offerings, and the like, as we read, *Neh.* 9.33. *Levit.* 26. 3. *Deut.* 5.5. Where confession and acknowledging Gods favours is called worship, and set down for a part of it, and *Gen.* 4. 26. & 12.8. & 13.4. & *Ps.* 79.6. Where the name of invocation and calling upon God by prayer is used by a Synecdoche for all worship in generall, and *Exod.* 15.1. *Ind.* 5. Lauding and praising God with singing of *Psalmes*, and holy Songs are rehearsed as a speciall part of Gods worship.

Now this worship of God by publik confession, prayers, and singing of praises, cannot be but in publik assemblies, and holy convocations which are especially kept on the Sabbaths, and therfore this worship must needs be a speciall duty of the Sabbath, and one part of the sanctification of it. *David* also shews this, *Psal.* 42.3. Where he saith, that he was *wont to goup to the House of God among the multitude which kept holy day, with the voyce of ioy and singing.* And the 92. *Psalm* which is intituled a *Psalme* for the Sabbath day, doth proclaime it to be a good and necessary duty on that day; *To give thankes and to sing prayses to the name of the Lord, to shew forth his loving kindnesse and truth from morning to night, to triumph in his works, to speake of them with admiration, and to declare his mercies and iudgements and what a rocke he is to rest on.* These are the most notable duties which Gods people were bound unto, in their sanctifying of the seventh day in the old Testament.

The third and last principall head comprehending the rest of the duties, which did belong to the observation of the Sabbath in the old Testament is the day it self, which they were bound to keep for their weekly Sabbath, that is the last day of the week even the seventh from the beginning of the Creation. That this and no other was to be kept for their weekly Sabbath in the old Testament appears most plainly by three things. First, because it was the day which God blessed with the greatest blessings of all which were given and revealed before the resurrection of Christ, to wit, the promise of Christ, and of the redemption of the world by him, and Gods entering into the Covenant of grace with man and Christs open actuall undertaking to be mans mediatour and Saviour in whom the mutable work of creation is

Chap.18 perfected and God is well-pleased and resteth satisfied: as I have before prooved.

Secondly, because as the Fathers and Israelites observed it according to Gods commandement in the first institution, *Exo.16.* before the giving of the law from Mount *Sina*: so in giving of the law to *Israel* & in the renewing of the Cõmandement by *Moses* upon divers occasions the Lord doth expresly require the keeping of the seventh day for his holy Sabbath, as we see *Exo.*20.& 31 35. *Deu.*5. Thirdly, because not only the Prophets and holy men of God urged and taught all men to observe that day untill the comming of Christ. But also our Saviour himself all his life time on earth, and after his death kept this Sabbath by resting in the grave. And the Apostles also while they lived among the Jews and the Tabernacle was yet standing, and *Moses* was not yet buried, did observe and keep for orders sake the old Sabbath of the seventh day, as appears, *Luk.*4.16. *Act.*13.13. and divers other places.

CHAP. XVIII.

I Am come now in the last place, to the speciall Sabbath duties, unto which all Christians are bound under the Gospell, in the right observation of the Lords day which is their holy Sabbath: And these speciall duties may be reduced to the common and generall heads before named. The first which come here to be handled in the first place, as the ground upon which the rest are builded, is the consideration of the particular day of the week which they are bound to keep for their weekly Sabbath. This is that which is most controverted and called in question among the learned in this age, and therfore comes to be first prooved and clearly demonstrated by testimonies and proofs out of the holy Scriptures, which being performed, I will proceed in the next place to the duty of rest and will shew how far Christians are bound unto it on their weekly Sabbath the Lords day. And in the last place, I will come to the speciall duties of sanctification by which that day is to be kept holy to the Lord now under the Gospell.

First, for the day it self. Some are of opinion that it is the same which was from the beginning, that is, the seventh and last day of the week. This opinion is grounded upon the bare letter of the Law, as it was given both in the institution, and sanctifying of the seventh day, & renewed again in the fourth Commandement, and understood by the Fathers

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in the old Testament. I confesse that the words of the law, if we take them as they were limited to the Fathers, not considering withall how and upon what grounds and conditions God made the seventh day the weekly Sabbath, they seem to favour their opinion. For if we conceive no more, but a meer cessation and rest of God from his works on the six dayes created, to be the ground of the law, then we may also conceive that the law of the weekly Sabbath binds all man-kind to that particular day in all ages, because the ground is the same to all men and equally belongs to all men, in all times to the worlds end. Chap. 18

Others are of opinion that the law of the Sabbath, being but a meere ceremoniall law is abolished by the comming of Christ, and binds not us under the Gospell to any particular day. And that it is free for the Church of God, to appoint any day for their holy assemblies, and that Christians have no Sabbath, neither are bound to keep any such rest as the Law required in the old Testament.

Others hold that the law of the Sabbath is naturally and simply morall, in the generall nature of it as it requires a weekly Sabbath to be sanctified and kept holy, and that the particular determination of the day, is an honour and prerogative which belongs to Christ the Redeemer, who is the Lord of the Sabbath. And that it was the purpose of God from all eternity and in the first giving of the Law, as to consecrate the seventh day in memory of Gods perfecting all the works of creation, and resting from them on that day, so also to consecrate by the resurrection of Christ, the first day of the week to be ever after the weekly Sabbath in honour and memory of the work of redemption, which on that day was fully perfected by Christs rising from the dead, and entering into that state of glory, in which he rests for ever, having no more to do for the ransoming and redeeming of mankind, Gods justice being fully satisfied.

The first of these opinions being grounded upon a carnall understanding, and imperfect sence of the words of the law, hath but a weake and sandy foundation, and because as the first authors of it were blasphemous hereticks which erred in divers fundamentall points of christian faith and Religion: So also the revivers of it, are either cursed Anabaptists, or men who do not rightly understand the law nor the grounds and conditions upon which it requires an holy weekly Sabbath. Therefore it is justly hated and rejected as a Jewish errour, and the maintaines thereof have in all true Christian Churches of all ages

Chap. 18 been branded with the name of hereticall and Judaicall Sabbatarians. And I need not ſpend any pretious time in confuting it, and the frivolous fallacies by which it is maintained.

The ſecond opinion being too raſhly conceived, and unadviſedly profeſſed and held by ſome godly Divines of the reformed Churches, who in this point do much contradict themſelves, alſo being an unſound opinion, and therfore well relliſhed by Popiſh Schoole-men, malicious Jeſuites, licentious Libertines and men of profane hearts, hath no ground in the Scriptures, nor any ſound Orthodox writings of any ancient Fathers: Yea bringing great confuſion into the Decalogue which is the ſumme of the morrall law, and laying a foule ſtaine upon our Church which hath appointed the commandement of the Sabbath, to be read among the Ten Commandements, and enjoynes the people to pray that God would incline their hearts to keep that law, as well as all and every one of the reſt. Therfore I ſhall not ſpend any time in the confutation of it: The arguments which are brought for the confutation of the contrary truth, will ſufficiently raze and utterly aboliſh it out of the hearts of all true Chriſtians.

The third opinion is moſt agreeable to the holy Scripture, and the common Doctrine of the Orthodox writers both of ancient and later times, eſpecially of the moſt godly and learned in the Church of England, who have heretofore written learned treatiſes of the Sabbath, & expoſitions of the ten Commandements of the Decalogue. And therfore I will be bold here againe to commend it to you for an undoubted truth; which I have abundantly prooved and confirmed by many demonſtrative convincing arguments already, partly in that large ſearch which I have made before into the nature of the law of the Sabbath; and that deſcription which I have made of it, but moſt fully in that paſſage where I prooved the change of the day by the reſurrection of Chriſt from the ſeventh to the firſt day of the week now under the Goſpell, and brought divers arguments to ſhew that the law which God gave for the keeping holy of a ſeventh day in every week (at the firſt inſtitution of the Sabbath here in my text; and renewed againe on mount *Sinai*, and gave often in charge by *Moſes* to *Iſraell*) doth now as ſtrictly bind us to keep an holy Sabbath on the Lords day in every week, as it bound the ancient people of God in the old Teſtament to keep the Sabbath of the ſeventh day.

But for the confirming of your hearts in the beliefe of this truth, and

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in the knowledge of this duty, I will not multiply any new arguments, Chap. 18
only that you may more firmely retaine it in your memories and ſtill beare it in mind, that you are in conſcience bound to keep only the Lords day and none other for your weekly Sabbath in theſe times of the Goſpell: I will briefly touch and explaine ſome principall heads which have been before laid down at large and in ample manner. The ſumme wherof is this; Namely: That although the law of the Sabbath is not a law of nature in that rigid ſence in which ſome do conceive it, that is, a law written in mans heart expreſly and diſtinctly in the creation, which by the meere inſtinct of nature, and direction of naturall reaſon did lead man to keep every ſeventh day of the week an holy Sabbath to the Lord. But that indeed it came in after mans fall together with the promiſe of Chriſt, and therfore is more fitly called a law of grace, and a Poſitive Evangelicall law, requiring duties of obedience to God which chiefly and eſpecially tend to beget grace and increaſe holines in men. Yet it is not ſimply Poſitive, nor ſo Evangellically morrall, but that it may in ſome ſence and reſpect be called naturall alſo. For firſt it requires ſome duties of obedience which in their own nature are good and profitable, though the law-giver had not by expreſſe commandement revealed his will that they ſhould be done, ſuch is the giving of reſt and intermiſſion of bodily labour and toyle, to our bodies and to the bodies of our ſervants and labouring cattell one whole day in every week over and beſides that which they have in the time of ſleep in the darknes and dead of the night. This is according to naturall reaſon and common equity.

Secondly, it commands ſome duties of Gods Worſhip and ſervice which man by the law of nature was bound to performe in his innocency and which are naturally morrall, as lauding and praiſing God, and giving to him all honour and reverence in the moſt ſolemne and publick manner.

Thirdly, it commands ſuch holy ſpirituall works of grace, and ſuch duties of ſanctification, as in their own nature work to the ſanctifying of men more and more, and to make them capable of eternall reſt in Heaven, and of the full fruition of God. As for example: Meeting upon a ſet day in every week in holy aſſemblies, for to heare and read Gods word, publick inſtructions, exhortations and mutuall provocations to piety, ſanctity and Chriſtian charity. Fourthly, the particular day of the week which the law commands to be kept for an holy Sabbath, is ſe-

Chap. 18 parated upon such a just ground and reason in the first institution of the Sabbath, and blessed by God with such a blessing above other dayes of the week, that whosoever knowes the law and true intent and meaning of it, and rightly understands the ground of the Sabbath mentioned in the law, he must by the light both of nature and grace, be forced to confesse and acknowledge the particular day which the law commands to be kept an holy Sabbath both in the old and new Testament. For the law doth not command one day in seven to be an holy rest simply and meerely for the pleasure of the law-giver, because hee would have it so, and for no other reason: but for very good reason and upon a ground because he dignified the day of the Sabbath, and blessed it above all other dayes with a singular blessing: and our own reason doth tell us, that the particular day of the week, which hath in it the true reasons and the honour and blessing of the Sabbath, it ought by the law to be observed for the holy Sabbath and none other, while it retaines that honour and blessing, and hath the true reasons properly annexed to it. Now it is most manifest to all who read the Scriptures, and are well exercised in Gods word and law: That as the seventh and last day of the week was blessed, honoured and adorned by God with the greatest blessing which God gave to the world in the old Testament, to wit: the promise of Christ the Redeemer of the world, and Gods entring into the Covenant of grace and of eternall life and salvation with man, also Gods perfecting of the whole work of creation, by revealing and giving in promise the work of redemption, and his resting in Christs mediation on that day undertaken and begun. And therfore every reasonable man must by his own reason be induced, and led to acknowledge that day the fittest and most worthy of all dayes in the week to be the holy Sabbath, and to be spent in thankfull commemoration of Gods free love and bounty to man-kind, during the whole time of the old Testament before the comming of Christ. So likewise God having now under the Gospell transferred this honour to the first day of the week, that is become a blessed day above all other dayes, being blessed of God with a blessing far more excellent then that of the seventh day, to wit: the actuall performance of the promise by giving and exhibiting Christ a perfect actuall Redeemer in his resurrection, without which resurrection all our preaching of Christ, and all our faith in Gods promises would proove vaine as the Apostle prooveth, 1 *Cor.* 15. Therfore every man must out of common reason and equity conclude,

conclude, that together with the ground and reason of the Sabbath which God hath now removed from the seventh to the first day, he hath also removed the honour and festivall solemnity of the Sabbath. Also his first law which enjoyneth man to keep that day for the holy Sabbath which God hath blessed with the greatest blessing, doth bind all Christians to observe the Lords day for their weekly Sabbath under the Gospell: And in a word that it were a thing most unequall and unjust, if a man or any Church should go about to set up for the weekly Sabbath any other day which God hath not dignified and honoured with so great a blessing. Now upon these premised reasons, I hope it appeares manifestly, First that though the Commandement of the weekly Sabbath is no dictate of nature, but a positive evangelicall law: yet it doth by common naturall reason as well as by the light of grace direct every reasonable man to the particular day of the weekly Sabbath as to the seventh day in the old Testament, so to the first in the new Testament. And no reasonable man can deny it to be the most equall which this law binds men unto, but upon the true grounds of the Sabbath well weighed and considered must be forced to confesse, that as the seventh day was most worthy of the honour of the Sabbath, and had it before Christs full exhibition in his resurrection, so ever since the Lords day the first of the week is become the true Sabbath of Christians, and none hath power to give that honour to any other day. Secondly, it is here manifest: that though Christ the Son of God made also the son of man, and mans Redeemer is the Lord of the Sabbath and the determination of the particular day of the week depends on him, and none other have the honour and prerogative to appoint the particular day, but he only. Yet we must not conceive that Christ by his bare will sets down the particular day, and that the day is to be observed only because of his bare will and commandement, and that any other is as fit and worthy as the seventh, and the first if he would be pleased at any time to command the same: neither must we think that Christ appointed either the seventh day in the old Testament, or the first day in the new, to be the holy weekly Sabbath, only to shew his Lordship over men, and to teach them subjection: But we are to hold that Christ is the Lord of the Sabbath, and hath the determination of the particular day depending on him the Redeemer, onely because the holy Sabbath is founded and builded upon him, and in him alone are to bee found all the maine and essentiall grounds and Chap. 18

reasons

Chap.18 reaſons both of the Sabbath and alſo of the particular day wherein he requires that it ſhould be obſerved. If hee had not undertaken mans redemption from death and Hell, and mans exaltation to eternall reſt and glory, there had bin neither any place for mans keeping of a Sabbath, nor any uſe of it to fit him for Heaven or to be a pledge of eternall reſt in Heaven, If God had not on the ſeventh day promiſed Chriſt the bleſſed ſeed to redeeme man from death, to purchaſe life for him, and to continue to him the benefit of the creatures, and to perfect his creation. Surely it had not bin the moſt bleſſed day of the week, neither would God have inſtituted it to be a weekly Sabbath at the firſt; and ſo to continue untill the comming of Chriſt. And if God had not raiſed up Chriſt on the firſt day of the week, and ſo exhibited him a perfect Redeemer; and fully performed his promiſe.

Then the firſt day had not bin made a more bleſſed day then the ſeventh and all other dayes of the week. And the Lord Chriſt would never have made that day of the week his Sabbath alwayes after, neither would his holy Apoſtles by inſpiration of his Spirit have bin moved to call it the Lords day, and to obſerve it, and teach others to obſerve it for their day of holy Aſſemblies and for the performing of all holy Sabbath duties. And thus we ſee Chriſt is the Lord of the Sabbath, and ſo determins the particular day of the week, not by his bare will and word, but by bringing in ſuch bleſſings on the ſeventh or firſt day of the week, as made the one of them moſt worthy under the old, the other under the new Teſtament to be the holy Sabbath, to be kept and obſerved of all Gods people, unto the obſervation whereof they are juſtly lead by the light both of grace and nature: And it is not either in the power of man or any other creature, or in the juſt will of God, or agreeable to the will of the Lord Chriſt, and the wiſdome of his Spirit to appoint any other day for the weekely Sabbath, but only the day of the Lord Chriſt, that is, the day of him promiſed in the old, and the day of him fully exhibited in the new Teſtament. The firſt of which and no other the Fathers were bound to keep for their holy reſt of old. And the latter and no other is our weekly Sabbath and the due obſervation of that particular, is the firſt ſpeciall Sabbath duty of all Chriſtians under the time of the Goſpell untill the laſt Reſurrection.

The ſecond ſort of ſpeciall duties unto which all true Chriſtians are bound

bound in their obſervation of the Lords day, which is the Chriſtian Sab- Chap. 18
bath, are the duties of reſt and ceſſation from all worldly affairs, which now follow to be handled in the next place. Concerning which I find much diverſity both of opinion and practice, not only between true Chriſtians of the reformed Churches, and Antichriſtian Papiſts and other hereticks, but alſo in the reformed Churches among themſelves. Firſt for the Church of Rome, and all that are of her faction devoted to her ſuperſtition and Idolatry, and marked with the marke of the beaſt which beares up the Romiſh Babylon, though divers of their learned Schoole-men have heretofore maintained a very ſtrict obſervation of reſt on the Lords day. Yet now in later times both in doctrine and practiſe they are grown very diſſolute, eſpecially the Romiſh Catholicks which live among us, turning the Lords day into a day of liberty, and ſpending a great part of it in ſports, plaies, revelling other bodily exerciſes which are carnall, fleſhly, prophane and impious.

As if ſo be their irreligious prophaneſſe were at ſtrife with their Idolatrous religion, and at great emulation contending which ſhould out-go and over-run the other in carrying them with greater ſpeed to Hell. Yea to ſhew and make it manifeſt to the world, that the Romiſh man of ſin is that great Anti-chriſt, which exalts himſelfe above all that is called God, even above the true God, and the Lord Jeſus Chriſt whoſe Vicar he in hypocriſie makes himſelfe. The Church of Rome doth teach and urge her vaſſals to keep yearely holy daies moſt ſtrictly, which are of her own deviſing, which the Pope hath commanded to be obſerved in honour of his canonized Saints: and in the meane time oppoſeth with many great prophanations the Lords day, which the Lord hath conſecrated by his reſurrection. Which day being bleſſed by God with the greateſt bleſſing above all other dayes of the weeke, is by the law which God gave from the beginning, commanded to be kept for the Lords holy Sabbath weekly.

Secondly, there are of the hereticall faction of the Anabaptiſts, Antinomians, familiſts and other ſuch prophane Sectaries, which make little of any law of God or man, ſaving only the dictate of their fanaticall ſpirit. And leaſt by obſerving the commandement of the weekly Sabbath they ſhould ſeeme to be ſubject to Gods law, and to be his (ſervants which they account ſlavery) and not abſolute Libertines and ſons of *Beliall* which have caſt of the Lords yoake: They eſteeme and obſerve no day at all, but according to their own fancy, and make the

Chap. 18 Lords day so far as they dare for feare of men a market day of buying and selling wares, and a day of labour, and of bearing and carrying out burdens as they well know who have been at *Amster dam* where such hereticks and sectaries are tolerated.

Thirdly, among Christians of the reformed Churches, there is a difference both in doctrine and practise. Some of the reformed Churches, who out of their extreme hatred to Popish superstition, and to all Popish rites and Ceremonies, being unwilling to retaine any thing which was used in popery, except there be some expresse Commandement or example for it in the Scriptures, especially of the new Testament, and labouring to overthrow the whole Hierarchie and government of the Church by Bishops, and all bodily rites: they do in the heate of their zeale so violently set themselves against Popish superstitious holy dayes, that they go about to take away all observations of daies, and they have proceeded so far, as to deny that any either weekly Sabbath, or yearely set feast, ought to be kept holy by any speciall law or commandement of God. They teach that the Sabbath as it was commanded to be kept of old, was a mere ceremoniall and shadow of things which are accomplished in Christ, and that is now abolished. But because it is a thing necessary for the having of holy assemblies, and for good order in the Churches, that there should be a set day either a seventh or sixt day or eight day: And because the law of nature requires that Christian people should have some dayes of rest from hard labour for the refreshing of themselves, and their servants and cattell: therfore the Church of God may appoint any day of the week. And in honour of the resurrection of Christ on that day, hath from the time of the Apostles agreed to keep that day for the Lords day, not out of any opinion that God hath blessed and sanctified it above all other dayes of the week, but only for good orders sake, and that it is lawfull for Gods people, after publick exercises of religion and some needfull rest and refreshing, to use necessary labours and bodily recreations; which in themselves are not sinfull and unlawfull, neither do hinder publick duties of religion and of Gods worship.

But on the contrary it is the common doctrine of the most godly and learned in the Church of England, ever since the reformation of religion held, maintained and taught, that although Christians are by Christ freed from the observation of the seventh day, which was the Sabbath of the old Testament, and from that servile bondage and rigorous

rigorous reſt which the Law literally and carnally underſtood did im- Chap. 18
poſe on them, or rather they by their carnal expoſition and wreſting of the law did impoſe on themſelves, as not kindling of a fire, nor liberty to heal the ſick, nor to do any work of charity and neceſſity on the Sabbath day, which could not without danger be deferred; Yet they are bound by the law which was firſt given here in my Text, and after by *Moſes* and the Prophets, to keep in every week an holy reſt, and that on the firſt day which is the Lords day, becauſe God hath bleſſed it with a bleſſing above all other dayes, even by exhibiting Chriſt a perfect Redeemer in his reſurrection, and hath therby conſecrated that day to be his holy Sabbath. And that all bodily labours, ſports and recreations, and all worldly negotiations, are by Gods law ſtrictly prohibited now under the Goſpell, as they were in the daies of the Patriarches and Prophets, and under the law; becauſe in deed and in truth they croſſe the holy purpoſe of God which he hath manifeſted in his law, and are impediments of thoſe holy exerciſes, which are required in the ſanctification of his holy day.

This doctrine and practiſe I hold to be the beſt, and this we are all bound to receive and imbrace and to cleave unto it, not only becauſe it is the Doctrin of our Mother Church, commended to us in the book of Homilies, eſtabliſhed by divers laws, ſtatutes and conſtitutions ſtill in force; but alſo becauſe it is moſt conſonant to the ſacred Scriptures, the precepts and practiſe of the Apoſtles, and to the common Doctrin of the pureſt and moſt holy Orthodox of the ancient Fathers in the Primitive times, and ages next ſucceeding after the Apoſtles, as by Gods aſſiſtance as I ſhall make cleare and manifeſt.

In the juſtifying and proving of this Doctrin, and in laying open the ſpeciall duties of Chriſtians which concern reſt and ceſſation from all worldly negotiation, and bodily labours on the Lords day which is the Chriſtian Sabbath: I will ſhew, Firſt of all, That reſt and ceſſation from all bodily labours about worldly buſineſſe, and from all ſervile and earthly works which concern this fraile life, is a neceſſary duty which God requires by his law of all Chriſtians on the Lords day, which is their holy weekly Sabbath under the Goſpell.

2. That Gods law rightly underſtood doth in reſpect of reſt from worldly cares, and all bodily works and pleaſures, as ſtrictly bind us under the Goſpell on the Lords day as it bound the Fathers upon their ſeventh day in the old Teſtament. 3. I will ſhew how far Gods word

Chap. 19 and law doth allow of bodily exercises which concern this life, and how farre in such exercises we may go with good warrant upon the Lords holy Sabbath, and what exercises are condemned in the word of God.

CHAP. XIX.

FOR the full proofe of the first point, there are many strong and invincible arguments grounded upon the Word and Law of God, and upon the generall consent of Orthodox Divines both ancient and moderne, even upon the confession of them who in this point much differ, and seeme to deny that the Lords day either is, or ought to be called a Sabbath.

1 *Argu.* The first Argument is drawn from the words of the law, which forbids all works to be done on the Sabbath day either by man himselfe, or his children, servants or cattell, as *Exod.* 20.10. *Deut.* 5.14. where it is said. *In it thou shalt not do any Work, thou nor thy sonne nor thy servant nor thy cattell*: & *Exod.* 35.2. *Lev.* 23.7. *Ye shall do no servile Work therein, whosoever doth any Work therin shall be put to death.* The reasons why the Lord requires rest from all servile work on the Sabbath day are two.

First becaus he who is the Lord our God and our Redeemer, hath on that day rested from his work, and him we ought to imitate if we will enter into his rest. Secondly, becaus he hath blessed the day which is his Sabbath above all dayes of the week, and whersoever the causes and reasons stand firme, there the law is still in force. Now this law of the Sabbath doth reach to the Lords day: (as I have prooved before) and the reason upon which it requires rest from servile works are much more to be found in the Lords day which is the Christian Sabbath, then in the old Sabbath of the seventh day. For in it Christ who is God over all blessed for ever, and who is our Redeemer from a greater then Egyptian bondage, even the slavery of sinne, death and Hell, and the Divell, hath rested from the great worke of Redemption as God the Creatour did on the seventh day from the worke of creation. And this day is now by Christs resurrection in which Christ perfected mans redemption, blessed with a blessing far more excellent then any wherewith God blessed the seventh day. Therefore this is the Sabbath now under the Gospell, and in it God requires of us by his law a rest and totall cessation from all servile works.

2 *Argu-* Secondly, whatsoever day is the Lords holy day, and a day of holy convocations

convocations and assemblies, that is a Sabbath of rest from all servile works and worldly businesse, this is manifest, *Exod.*12.16. & 31.15. & 35.2.& *Lev.*32.3,7. which places do plainly shew, that every day which is holy to the Lord and a day of holy assemblies, is a Sabbath of rest,and no work may be done therein. And so likewise in all the law and the Prophets every day which is a day of holy convocation,and an holy day is called a Sabbath and day of rest from our own workes and pleasures and every Sabbath is called the Lords holy day, for these two are *termini convertibiles*, termes which may be naturally affirmed one of another, as appeares *Nehe.*9.14.& *Isa.*58.13. Now the Lords day in the time of the Gospell is the chiefe of all holy dayes among Christians:It was sanctified and observed by the Apostles for their day of holy assemblies from the first publishing of the Gospell among the Gentiles, on that they did meet together to heare the word and to receive the Sacrament of the Lords Supper, *Act.*20.7. And on that day S^t.*Paul* ordained that the collections and offerings should be made for the Saints, 1 *Cor.*16.12. which were things proper for holy and publick assemblies : So S^t. *John* cals it by the name of the *Lords day*, *Rev.*1.10. that is, the day which is universall, sacred and holy to the Lord in an high degree. For whatsoever things have the Lords name named on them ,are such as all confesse and many examples of Scripture proove abundantly : All the ancient Fathers and Doctors of the Church who immediately and in the next ages succeed the Apostles, do proclaime it to be the chiefe holy day of Christians;even the Queen and supreame Lady of dayes : So *Ignatius* cals it as I have often before noted : also the day of their holy assemblies wherein they did come together to preach,read, expound and heare Gods word, to worship God, to pray and to praise God with one voice, to receive the Sacraments and offer up almes. So *Justin Martyr* affirmes : The rest of the most learned Fathers, as *Basill*, *Nazianzen*, *Chrysostome*, *Hyerome* and *Austen*, do all extoll it for the Lords high royall holy day, the chiefe, primate and first fruites of dayes, as the learned of all sides know and confesse, even *Calvin* and his followers, who made a doubt and scruple of calling it the Sabbath, or observing it for a Sabbath of holy rest by any warrant from Gods law. Therefore none can with any good reason deny, that one maine duty of this day is rest from all earthly works. Chap.19

Thirdly, wheresoever there is as much use of holy rest and cessation from 3 *Argu-*

Chap.19 from all worldly affairs, as there was of old when God first gave, and afterwards repeated and urged the law of the weekly Sabbath, there a Sabbath of rest ought to be kept weekly even by the Commandement of God. This is truth and undeniable. For no laws of God commanding things which are but types and figures, are at any time abrogated, untill the things commanded cease to be of use, as the Apostle shews in the 8, 9. & 10. cap. of *Heb.*

Now Christ who is the body and substance of all types and shadows, hath not by his comming so fulfilled the rest of the weekly Sabbath, but there is as great, as holy and as necessary use of it to us Christians, as there was to the people of God in the Old Testament.

First, we have as much and more need of refreshing our weak bodies, and the bodies of our servants and labouring cattell then they had, by keeping a weekly Sabbath, for we are grown far more weak and feeble and of shorter life then they were.

Secondly, we have as great need of seperating, sequestring, and recalling our minds and affections from all worldly cares, negotiations and pleasures, that we may have leisure and freedome to worship and serve God, and devote one day in every week to publik assemblies for our edification in grace, faith and holines. For we are more full of infirmities, and do decay and grow corrupt more and more, as all the world doth, and have need of all outward helps more then they.

Thirdly, as rest from all works and labours which concern this life was necessary and of great use to *Adam*, and all the Fathers to withdraw their hearts and minds from placing their felicity and seeking happinesse in this world, and to put them in remembrance, that (being fallen from that integrity in which they were created, and the first covenant of life by mans own works, being broken and made voyd by the first fall and disobedience) there is no hope of life or of any true blessednes to be expected in this world, nor to be obtained by any works of a mans own righteousnes: So it is of no lesse use, but of much more necessity for us, who are far more eager after the world, more ready to place our felicity in earthly things, and more proud and arrogant, ready to glory in our own merits, and to boast of our own righteousnes, as we see by common course of the world, which now a dayes so madly doateth after Popish and Pelagian merits.

Fourthly, as Gods commanding of a weekly rest to be given to man and beast; and the resting of the Fathers on the Sabbath day, from servile

vile works and labour which came in as a curse for sin, were of great use to teach them, and to be a pledge, and token unto them, that God did rest in Christs mediation, and his justice was fully satisfied, and his wrath appeased towards them, by that satisfaction which Christ had undertaken to make, and that the sting of sin and death, and the bitterneſſe of the curse was taken away by him. So likewise it is of the same use still to us, and we have as much need of the same weekly holy rest, to make us feel more sensible, and relish more sweetly the virtue of Christs satisfaction, the sweetnes wherof we through our dullnes can hardly tast and relish, and many amongst us make a doubt whither there be any such satisfaction of Gods justice needfull at all, or any appeasing of his wrath by Christ. Chap. 19

Fifthly, as Gods injoyning of rest was of use to the Fathers to testifie to them his provident care over his creatures, both men and beasts, and his hatred and detestation of mercileſſe cruelty and unjust oppression: So it is much more usefull to us for the same purpose in these last dayes and perilous times, wherin men are become fierce, cruell, implacable, without naturall affection, as experience teacheth, and the Apostle fore-told, 2 *Tim.* 3. 2, 3.

Lastly, As the weekly rest of the old Sabbath grounded upon the obscure promise of Christ, was commanded by God, that it might be a means to stir up the Fathers to look for true comfort, ease and refreshing in Christ, if they did by Faith flee to him, whensoever they did travell under the burden of their sins, and Satans temptations, as we read that *Job* did *c.* 16. 21. & 19. 25. So now it is much more usefull to stir us up to seek to Christ, when we are heavy laden, and grone under the burden of sin, and of the miseries which come by sin, and of Satans dangerous temptations. Seeing as Satan doth now more rage like a roring Lyon, 1 *Pet.* 5. 8. And is full of wrath becaus his time grows shorter, *Rev.* 12. So we have Christ actually given and revealed, and in the Gospell calling and inviting us and promising rest and refreshing for our souls in such cases of distresse, if we come to him. In a word, to us the rest of the Lord Christs day is a more lively pledge of eternall rest by him prepared in Heaven for us.

These things being cleare and manifest, the conclusion following upon these premises is this: That we are as much or more bound by Gods law to keep the Lords day as a Sabbath of weekly rest, by ceasing from all affairs of this life, laying aside all worldly cares, and resting from

Chap.19 from all our own ordinary and common works and labours.

4. Argu. Fourthly, they who are more ſpirituall and have lively hope of Heaven, and have the Spirit ſhed on them more abundantly, they are more bound by Gods law to ſequeſter themſelvs and with-draw their minds from worlldy cares, and more to mind heavenly things as at all other times, ſo on the Lords holy day, which is conſecrated to heavenly, ſpirituall and religious worſhip and ſervice of God, and is a pledge to them of eternall reſt with Chriſt in Heaven.

For to whom God hath given more, of them ſhall more be required. Now it is moſt plainly teſtified in the Scriptures, that Chriſtians under the Goſpell are more ſpirituall, and have the Spirit more aboundantly ſhed on them through Chriſt, then the Fathers had, *Act.*2.17. & *Tit.*3.6. The Miniſtery of the new Teſtament is the miniſtery of the Spirit not of the letter, 2 *Cor.*3.6. And we have now more evidence and more aſſurance of the bleſſed hope reſerved in Heaven for us, *Col.*1.5. There is Chriſt our life and treaſure, *Coloſſ.*3.1,2. And there our hearts ought to be, and not on earthly things. We muſt now be ready if Chriſt call us to ſell all and to give to the poore, that we may have treaſure in Heaven.

Therfore we are bound by the Law eſpecially on the Lords day our weekly holy day, to be more ſequeſtred from the world, and to reſt wholy from all cares and labours about earthly things, that we may be wholy devoted to heavenly things and to divine meditations.

5. Argu. Laſtly, though Ancient Fathers and Doctours of the Church did much condemne in their writings, the obſervation of the Sabbath after the manner of the latter Jews, to wit: in idleneſſe, and in reſting from all worldly affairs, that they might ſpend the day in vain ſports and delights, and in wanton leaping and dancing, which in the grave judgement of theſe learned Fathers, was worſe and more prophane then plowing and digging and working in wooll. Yet notwithſtanding they do generally commend the Lords day as a day of reſt to all Gods people from all rurall works and worldly affairs, that they may be at leiſure to exerciſe themſelves in holy duties, and be wholly devoted to the worſhip of God. And hereupon it is, that the learned of theſe latter times; eſpecially the builders of Gods Church in this land, do moſt frequently in reſpect of this reſt and ceſſation from all ſecular affairs call the Lords day the Sabbath of Chriſtians, as appears in the firſt part of the Homily of the time and place of prayer, and do affirm that as the Fa-

Chryſoſtom in Cor. 16. Auguſt. ſerm. 251. de temp. Gregor. Magn. Epiſt. lib. 11.3.

Fathers in the old Teſtament were bound to reſt on the ſeventh day from all manner of work: So alſo are Chriſtians bound on the Lords day to reſt and that by the law of God. Chap. 20.

CHAP. XX.

THE ſecond poſition which I have propounded before, which now comes to be prooved is: That Gods law rightly underſtood, doth in reſpect of this duty of reſt from all worldly affaires, as ſtrictly bind us under the Goſpell on the Lords day, as it bound the fathers on the Sabbath of the ſeventh day in the old Teſtament. Here ſome will perhaps imagine, that I go about to lay an heavy yoake of Jewiſh legall bondage upon Chriſtians, contrary to Chriſtian liberty, by which Chriſt hath made us free. But if they remember, and beare in mind what I have before prooved, to wit, That the fathers from the beginning had no ſuch burden impoſed on them as is commonly conceived, and that the Scriptures which are alledged to proove that they might not kindle a fire nor dreſſe meate, nor go out of their place on the Sabbath day, and that it was death to gather ſticks on that day in caſe of neceſſity, are much miſtaken. They ſhall be forced to confeſſe that I take away the heavy yoake which many lay upon the Fathers in the old Teſtament, rather then lay any yoake upon Chriſtians in the obſervation of the Sabbath. Yea that I require and urge no more then that which all the learned of beſt note in all ages have ever ſince the time of the Apoſtles, and by tradition from them commended to the Churches of Chriſt, which alſo the lawes, Canons, and Doctrine of the Church of England generally received and eſtabliſhed, do impoſe on us as the light burden and eaſie yoake of Chriſt,

It is true that the Scribes and Phariſees thoſe great corrupters of the Law, and blinde Hypocrites as our Saviour calls them, did lay an heavy yoake on the people of their time, by their falſe gloſſes and corrupt traditions, as in divers other points, ſo in the obſervation of the Sabbath. They held it unlawfull in caſe of neceſſity to pull an eare of corne, or any fruit from a tree on the Sabbath day, and blamed Chriſts Diſciples for doing ſo when they were hungry and had no other meanes to keep themſelves from fainting. They accuſed our Saviour Chriſt for working a glorious miracle, and doing a work of great charity on the Sabbath, when by his word he healed ſome that were ſick of great infirmities,

Chap.20 and sent them away bearing their beds on their backs in open sight of al, which tended much to the honor of God, and made the people glorifie Christ and his Gospell. But our Saviour reprooves them for this strictnesse, and convinceth them of errour by divers arguments.

First, by Scripture which saith, that *God will haue mercy rather then sacrifice*, that is, God is served more acceptably with workes of mercy which are morrall duties, then sacrifices which are but a service ceremoniall, and he delights more in works of mercy and charity then in them, as at all times, so when they are done to his glory on the Sabbath day. So that if it were a breach and prophanation of the Sabbath, to do any work of mercy in it, then it must needs be much more a prophanation to labour and work about sacrifices in killing beasts, dressing and washing their flesh, and making fires to burne them on the Altar, which were not so pleasing to God as works of mercy. But the Pharisees allowed and approoved such works of sacrificing and durst not condemne them. And therfore our Saviour concludes that they ought not to condemne his mercifull works of healing the sick on the Sabbath day, and shews that by censuring his doings for prophanation, they did much more censure the forenamed actions of their Priests even the dressing and burning sacrifices, *Mat.*12.5,6,7. Secondly, our Saviour prooves, that by Gods own law they were allowed to circumcise children on the Sabbath day, whensoever it happened to fall out on the eight day after the birth of children, and to the child circumcised they applied healing medicines, and therfore they grosly erred in accusing him for healing on the Sabbath which was a thing pleasing to God and was a lesse labour then circumcision, *Joh.*7.22.

Thirdly, he convinceth them of grosse hypocrisie and blindnesse in that they imposed heavy burdens upon others which they themselves would not beare, they did restraine men from pulling an eare of corne, rubbing and eating it on the Sabbath day in the case of hunger and great necessity. And yet they led their oxen to the water, and did pull a sheep or an asse out of a pit on the Sabbath day, *Mat.*12.11. *Luk.*13.15.& 14.5. By these arguments which our Saviour used against the Scribes and Pharisees in the Gospell it is most cleare and manifest, that it was not the law of God given from the beginning, nor the will of God the law-giver, but only the hypocriticall Scribes and Pharisees who by their traditions and devices of their own braines, imposed on the Jewes that strict and rigorous rest and cessation from all workes whatsoever

whatsoever on the Sabbath day, which the learned Fathers and Christian writers do call an heavy burden hard to be borne. Chap. 20

Object. But it may be some will object that the Fathers in the old Testament were bound to offer double sacrifices on the Sabbath day, *Numb.* 28.9. even two lambes of the first yeare without spot, and two tenth deales of flower *for a meat offering mingled with oyle, and the drinke offering therof.* Which was more costly and required more bodily labour and care, then any which is imposed on us Christians by Gods law upon our Christian Sabbath, and therfore their observation of the Sabbath was an heavy yoake and burden, harder to be be borne then any which is imposed on us.

Answ. I answer, that this objection doth strongly proove the point in hand. For if more bodily labour and care was required of the Fathers in their worship (which was more carnall and bodily then ours) on their Sabbath, and we are therfore eased of that yoake, and have a more spirituall worship taught us, and imposed on us by Christ and his Apostles, as the Prophets foretold. Then were the Fathers lesse restrained from bodily labours then we are, neither was there so strict and rigorous a rest and cessation imposed on them, which serves much for the justifying of our position, to wit: That Gods law rightly understood, and expounded according to the will and intent of God the law-giver, doth as strictly bind us under the Gospell to rest from all worldly businesse on the Lords day, as it bound the fathers on the seventh day in the old Testament.

But to proceed in the further manifestation of this truth: Although I could bring many arguments and proofes both out of Scripture, also out of the writings of the learned, and cleare testimonies, which shew the consent of all godly Orthodox writers of all ages: Yet becaus I will leave no occasion or colour to such sonnes of *Beliall* as doe intrude into our assemblies, to catch, calumniate and report my words falsely and to accuse my Doctrine, except they will harden their desperate and malicious hearts, and put on brasen faces with whorish foreheads to accuse the holy Scriptures, and the Doctrine published in the booke of Homilies, and by law established in this Church of England wherof we are members: therfore I will only commend to your consideration the publick Doctrine of our Church in the very words of the Homilies, which both by statute law, and Royall prerogative are established in this land and Kingdome, and will shew how

Chap. 20 perfectly they agree with holy Scripture in this point.

First, in the first part of the Homilie, *Concerning the time and place of prayer*, we are taught: *that God in the fourth Commandement hath appointed the time for his people to assemble themselves together solemnly, When he said, Remember that thou keep holy the Sabbath.* Secondly, in the same place it is affirmed, that the *precise keeping of the seventh day, and the externall ceremoniall Worship of the Sabbath Which the law required; as it Was given to the Jewes being but ceremoniall are ceased to us, and We are not bound by the law so strictly to forbeare Work and labour in the case of necessity after the manner of the Jewes*, That is as they were taught by the Scribes and Pharisees. *But We keep now the first day of the Weeke Which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Lord Christ, Who as upon that day rose from death, conquering the same most triumphantly.* These are the words of the Homily. And that the keeping of a set time, to wit: *one day in a Week, Wherin We ought to rest from lawfull and needfull Works, is found in the fourth Commandement, among the things Which appertaine to the law of nature, and is a thing most godly, most just, and needfull for the setting forth of Gods glory, and ought to be retained and kept of all good Christian people.* So is it there expresly affirmed.

Thirdly, we are there taught, *That as by the fourth Commandement no man on the six dayes ought to be slothfull or idle, but diligently to labour in that estate Wherin God hath set him. Even so God hath given expresse charge to all men, that on the Sabbath day Which is now our Sunday, they should cease from all Worldly and Worke-day labour, and that Gods obedient people should use the Sabbath holily, and so rest from their common and dayly businesse, that they may give themselves Wholy to heavenly exercises of Gods true religion and service.*

Fourthly, in the same Homily all Gods people are urged and pressed to *keep the Sunday for their holy Sabbath, by three Arguments.* The first is the commandement of God in the law. The second is, Gods example who rested on the seventh day, and did no work of creation at all, but blessed and sanctified it, and consecrated it to quietnes and rest from labour. The third is the example of the Apostles, who immediately after the ascention of our Lord Christ began to keep this day of the week, and commended it to the first Churches of the Gentiles, 1 *Cor.* 16. and called it the *Lords day*, *Rev.* 1. 10. Sithens which time Gods people hath alwayes without any gainsaying observed it.

Fifthly,

Fifthly and lastly, the Homilies shew that the rest and cessation which God requires by his law on the Lords day, at the hands of us Christians, is the same which the law did bind the fathers unto from the beginning upon this Sabbath in the old Testament. Chap. 20

First, whereas the law commanded the Fathers to rest from all such works, as they are allowed to do on the other common dayes of the week, that is worldly labours, as the expresse words of the law shew. *In it thou shalt not do any Worke, thou, nor thy sonne, nor thy daughter, nor thy servant,* &c. *Exod.* 20. 10. And again, *thou shalt do no servile Worke therein, Lev.* 23. 7. *thou shalt do no manner of servile Worke, Numb.* 28. 18. So the Homily blames all those people for wicked boldnesse and careless prophanation of the Lords day, who make no conscience of doing their worldly businesse on that day, though there be no extreame need and necessity.

Secondly, as the law forbids journeying from home about worldly affaires on the Sabbath, *Exod.* 16. 29. bringing in and carrying out loads and burdens, *Jer.* 17. 27. exercising themselves in the works of their ordinary calling and trade, as buying, selling, keeping market and faires on that day. So also the Homily condemnes them as transgressours and profaners of the Lords Sabbath, who on the Sunday which is the Lords day and Christian Sabbath, do not spare to ride and journey, bring and carry, row and ferry, buy and sell, keep markets and faires; and so use the Lords holy dayes and worke dayes both alike.

Thirdly, as the Law and the Prophets commanded Gods people in the old Testament to rest in holines, *Exod.* 31. 14. & 35. 2. and not pollute the Sabbath, by doing their own pleasure, but to honour the Lord, not *doing their own Wayes, nor finding their own pleasure, nor speaking their own words, Isa.* 58. 13. So also the Homily requires of all Gods people the same holy rest on the Lords day, in that it *condemnes them Who follow vaine and carnall sports and fleshly pleasures, and all such exercises as cause brawling and railing and tend to Wantonnesse, as a Worse sort of people then they that breake the Sabbath by Working and doing all their businesse in it.* For these are the words of the Homily. *The other sort is yet Worse, for though they will not travell and labour on the Sunday, as on the Weeke day. Yet they will not rest in holinesse as God commandeth, but they rest in ungodlinesse and filthinesse, praunsing in their pride, pranking and pricking, pointing and painting themselves to be gorgeous and gay, they*

Chap.20 *reſt in exceſſe and ſuperfluity, in gluttony and drunkenneſſe, like Rats and Swine, they reſt in brawling and rayling, in quarrelling and fighting, they reſt in wantonnes, toyiſh talking, and filthy fleſhlines. So that it doth evidently appeare, that God is more diſhonoured, and the Divell better ſerved upon Sunday, then all other dayes of the Week beſides. And I aſſure you the beaſts which are commanded to reſt on the Sunday, honour God better then this kind of people.*

Now by theſe expreſſe words of the Homily we ſee moſt clearly that both this and the former poſition are not any new Doctrins, or factious opinions of my own deviſing; as ſome malicious catchers and falſe traducers have ſlanderouſly reported both of them and me: But the true Orthodox Doctrine of the Scriptures in the law, the Prophets and new Teſtament, and the divine Doctrine publickly received in the Church of England, and by law eſtabliſhed. For the further confirmation wherof, I could ſay much beſides the ſtrong Arguments which I have brought to proove the former poſition, which do over and above moſt ſtrongly prove this alſo. For, firſt, If the Lords day be a more bleſſed day then the ſeventh day was in the old Teſtament. Secondly, If it be a more holy day, and a day of more holy Convocations and Aſſemblies. Thirdly, If we have as much, and as manifold uſe of reſt and ceſſation as they had and more. Fourthly, If we be bound by Gods law, and by the Goſpell to be more ſpirituall and more ſequeſtred from the world, becauſe we have more aboundant gifts of the Spirit, more cleare ſight and knowledge of heavenly and eternall reſt, and more hope of eternall life and glory. Then it muſt needs follow, that we by Gods law are as ſtrictly bound to reſt and ceaſe from all worldly cares and bodily works, ſports and pleaſures, as the Fathers were in the old Teſtament. But becauſe ſlanderous traducers ſhall have nothing here to object againſt me in this point, except they can deſperately harden their hearts and faces to accuſe, blaſpheme and wound through my ſides the holy Scriptures, and the publick doctrine of the Church of *England* by the law eſtabliſhed and royall Authority maintained: I will content my ſelfe and deſire you my hearers to be ſatisfied with this which I have ſaid and you have heard already. And ſo I paſſe to the third point before propounded concerning the duty of reſt, even the manner and meaſure of it, and in what caſes Gods law permits bodily exerciſes on the Lords day.

CHAP.

Chap. 21

CHAP. XXI.

HOwsoever all worldly works and labours are forbidden, and rest from them all is commanded in the law, yet the equity of the law permits some labours and exercises, and in some cases allowes such bodily works, as are ordinarily unlawfull to be done on the Lords holy Sabbath day. First of all it is lawfull for Ministers and Preachers of Gods word to do some painfull and laborious works upon the Lords day, even all such as are necessary for the better sanctification of the day, and for the edification of the people and flock in publick.

Though they are not allowed to neglect their studies on the six dayes, but are bound to read, study, meditate, and for help of their memories to write down the heads, points, and proofes of their Doctrine, before the day of Assembly; yet because few or none are so perfect, as to preach publickly with good order, method and readines of speech and memory, that which they have studied without searching and reading over the testimonies of Scripture which they have collected and studied, and noting down and writing some which come new and fresh to their mind, and serious meditating upon that which they are to speak, for better imprinting of it in their memories. Therfore there is a necessity laid on them to labour in this kind on the Lords Sabbath. And though it be a great labour of the body to stand up and preach in the Congregation, with intention of the voyce and earnestnesse of affection, and doth more spend the spirits, and strength of the body, and makes drops of sweat run down the face more abundantly then the tilling of the ground: Yet the matter in which they deale is holy and all their work is religious, and their labour tends to an holy and supernaturall end, and is necessary for a full sanctification of the day: therfore it is not only allowed, but also required and commanded by the law of God. If any doth make a doubt or question of this truth we have very strong proofe therof in the holy Scriptures.

The first Argument is drawne from the hard bodily labours, and artificiall practises of the Priests which they were by the law bound to performe in their double sacrifices and offerings on the Sabbath day in the old Testament, they were bound to flea lambs and to dresse and wash the flesh and the intralls, and to offer them up in sacrifices on the Altar, they were bound to lay them upon wood on the Altar, to kindle

the

Chap.21 the fire and burne the fat and some part of the flesh, also they were to take a tenth deale of flower to mingle it with oyle, and to make the drink offering therof also, and to offer all to God, as we read, *Num.*28.9. Now if God by his law allowed and commanded such bodily works on the Sabbath day, because they were needfull for Sacrifices, and circumcision which were but a ceremoniall and typicall service of the Lord, which he in his Temple required by a ceremoniall law for the sanctification of the Sabbath, then much more doth Gods law allow and command his publick Ministers, to labour and sweat and spend their bodily strength and spirits in preaching his word in the holy Christian assemblies, where Christ who is greater then the Temple is present by his Spirit in many of his members, who are so many temples of the Holy Ghost and of God.

The second argument is drawn from the practise and Example of Christ and his Apostles. For as the Priests and learned Scribes did of old read and expound the Law and the Prophets in all their Sinagogues every Sabbath day ; and our Saviour approoved this by joyning with them in some practise, preaching and teaching in their Sinagogues in great throngs and assemblies of people, which thronged after him and undoubtedly made him sweate, as appeares, *Mat.*4.13. & *Joh.*5.10. So also the Holy Apostles did on the first day of the week the Lords day, labour in the word, as we see by the example of S^t. *Paul*, who at *Troas* continued his preaching till midnight, because he was to depart the next day, *Act.*20.7. Now what they did performe as a duty taught by the law and mooved by the Spirit of God, in that all their faithfull successours are bound to imitate them. Therefore the laboures and paines of Ministers and Preachers are allowed on the Lords day, being holy and religious works, and fitteſt of all for the holy day and holy place.

A second sort of works allowed to be done on the Lords day, are bodily works and labours, which are so necessary for the fitting and enabling of Christians to sanctifie that day, and for bringing them unto holy and publick assemblies and places of prayer and of Gods worship and holy service, that without such working and labouring even on that day they neither can be so fit and able to serve God joyfully, and to worship him with cheerefull hearts, neither can they as the present case stands, come unto holy Sabbath assemblies, to heare the word, to pray and to worship in publick. As for example, in places of restraint,

straint, and of trouble and persecution where publick Sabbath assem- Chap. 21
blies of true Christians are not tolerated and in Churches which are remote divers miles, and in barren countries where the Churches are foure or five miles distant from some houses and villages in the Parish, men may lawfully travell on foot and ride on horses, or make their horses labour in drawing them to the Church in Coaches. And because men cannot be so chearfull in the service of God, nor so heartily rejoyce before him, nor with strength and delight spend the whole day in Sabbath duties, without warme and wholsome food, and plentifull refreshing of their weak bodies. Therfore the dressing, boyling, baking and rosting of meat is lawfull on the Lords day, so farre as it more helps then hinders holy duties and the service of God. This is manifest by the words of the law, *Exod.* 12.16. where the Lord forbidding all manner of worke on his holy Sabbaths, excepts labour and worke about that which people were to eat, and which was necessary for the upholding of an holy moderate feasting on those dayes. This was practised by the Pharisees and by our Saviour and his Apostles, who on the Sabbath day came to a feast to the house of a chief Pharisee, *Luk.* 14,1,2. Also the speech of the *Shunamite* to his wife, 2 *King.* 4.23. doth import, that for the solemn observation of the Sabbath they were wont to ride and travell to the Prophets and to places where they might worship God, and be instructed in the knowledge of his will and worship.

For when she desired an Asse to ride on, and a young man to attend her unto *Carmell* where *Elisha* the man of God was: *Wherefore wilt thou* (saith he) *goe to him to day seeing it is neither New Moone nor Sabbath?* But here let me give a caution. That Christian people be not too heedlesse setting their habitations in places remote from the Church for some worldly commodities, when they may with a little lesse conveniency dwell neere. And that they do not by unnecessary feasting and superfluous dressing of meat, hinder, or wholy disable some of their family from keeping holy the Lords day, a fault too common in our dayes.

Thirdly, All works and actions of bodily labour which are works of mercy and of charity which cannot without convenience or danger be deferred, or which may be done without hindering of our souls in Gods publik worship, and to the great comfort of our brethren are lawfull and may be done on the Lords day: As for example, visiting of the sick and

Chap. 21 of them that are in prison, or in any great distresse, and applying and ministering comfort and healing medicines to them; offering and gathering of collections for the relieſe of poore Saints, labouring to set men at unity, and to reconcile jarring neighbours. Theſe are holy, pious works, as our Saviour shews, and he accounts such deeds when they come from a sincere heart as if they were done to himself, *Mat.* 25.40. Yea he himself did commonly on the Sabbath day practise such deeds so often as he found occasion, as we read, *Mat.* 12. *Luk* 6. *Paul* by inspiration of the Spirit, and by Commandement from the Lord Christ doth ordain, and appoint such works to be done on the Lords day, 2 *Cor.* 16. 1, 2. And from the dayes of the Apostles, all true Churches of Christ did practise such works of mercy, piety, and charity, as *Justin Martyr* witnesseth, and divers others in after ages. And such works the Ecclesiasticall constitutions of our English Church command and commend on the Sundayes and holy dayes of the Lord.

Fourthly, all bodily works of great and extream necessity which concern the life and safety of men, and of their cattell, the preservation of necessary creatures, and other good things of good use, value and moment, serving for mans being and well-being, may lawfully be done on the Lords day, As for example, 1. Fighting for our lives and for the safety of our country or city against enemies which invade us, and set upon us, and taking advantage if God doth offer it to us on the Lords day, as *Joshua* did at *Jericho* in compassing the city by Gods appointment, and (by circumstances it is probable) taking it on the seventh day and offering a bloudy sacrifice in fire to God, as a *Cherem*, or *Anathema*, devoted and separated to God, for the first fruits of the Land of *Canaan* after they came over *Jordan*, from which no man might without Sacriledge detract any thing, as *Achan* did and was cut off for it, *Josh.* 6. If *Joshua* did compasse the city seven dayes together (as the text saith) then one of the seven must needs be the Sabbath, and most likely the last of the seven, wherin the city was taken and offered up in fire as a devote thing to God. God offering the occasion and giving the advantage by the ruin of all the walls about the city, did impose a necessity upon them to take and destroy the city on that day, and this work was dispensed with and approved by God, and so are all of the like kind (*For necessity hath no Law.*)

Secondly, by the same rule other works of necessity, as labour in quenching fire, when mens houses are on fire, or the towne in danger, or in stop-

ſtopping of a breach when the ſea, or ſome overflowing river breakes Chap. 21
through the bancks, and is ready to drowne ſome part of the country; and to deſtroy men and beaſts, and there is a neceſſity of remooving men and beaſts, corne and other good creatures that they be not drowned and ſwallowed up. And in a word whereſoever God brings men into that neceſſity, that they cannot be kept in welbeing without preſent help by ſome work done on the Sabbath day, ſuch works are not forbidden on that day. Neither are killing of ſheep and oxen, nor dreſſing of them nor grinding corne nor baking bread to refreſh an army returned from battell and ready to faint without preſent ſuſtenance, by dreſſing and preparing ſome part of the prey which they have taken: Our Saviour in the Goſpell prooves this clearly, *Mat.* 12. Where by *Davids* example, who did take and eate the ſhew bread in his neceſſity he defends his Diſciples and their act of plucking eares of corne, rubbing and eating them on the Sabbath, and alſo alloweth leading of cattell to drink, and the drawing them out of pits and ſuch like.

But becauſe occaſion is here offered to ſpeak of all kinds of actions which are allowed to be done, and from which men are not bound to reſt wholy on the Lords day: It will be expected of ſome, that I ſhould ſpeak of actions and exerciſes of ſport and recreation, whether men be altogether reſtrained from them, or whether any of them be lawfull to be uſed on the Lords day: Now becauſe I will not provoke nor exaſperate any who ſeeme of contrary judgement, eſpecially men of great place and authority: I will propound my judgment which I conceive to be agreeable to Gods word, only in generall rules gathered out of the holy Scriptures, which all underſtanding Chriſtians may eaſily apply to the particulars. 1. It is acknowledged by all godly learned Divines: That no recreations or ſports which feed and cheriſh mens corrupt and carnall affections are at any time lawfull, as idle and vaine jeſting, wanton geſtures, and dalliance which increaſe luſt and occaſion wantonneſſe, and therfore leaſt of all to be tollerated on the Lords day: For this is ſeeking of our own pleaſures and polluting the Lords holy day, which the Prophet *Iſaiah* condemnes, *Iſa.* 58. 2 Honeſt and lawfull ſports and recreations, ſuch as ſhooting, wraſtling and other games of activity, hunting, hawking, angling and the like, though they be lawfull at other times: yet they are not to be tollerated on the Lords day in any meaſure if they be found to hinder men from publick worſhip and ſervice of God, and publicke ſet duties of piety

Chap. 21 fit for the day, or to withdraw them from private duties requisite in Christian families, as prayer, reading, meditation, repetition and examining of Doctrines by the Scripture which have been publickly preached and heard, private instructions, exhortations and mutuall provocations to piety and to praising of God by singing Psalmes and the like: Whatsoever sports and recreations do hinder these, and withdraw people from them, they are on the Lords day impious and prophane how lawfull soever on other dayes: In this point all godly grave and learned Divines do agree. And how sinfull prophane and hatefull to God such sports are on the Lords day,

The Lord himselfe doth continually shew and declare by the many examples of dreadfull judgments and tokens of his wrath which he hath shewed and doth still shew in this and all ages for such doings, drowning some in their swimming, breaking the backs, armes, legs and necks of other in their wrastling, striking with horrible lamenes and with deadly surfets, and sudden death, leapers, dancers, hunters, hawkers, riders, bowlers and such like.

And let every man take heed that his own heart do not deceive him, and that he do not flatter himselfe in his folly, when it is manifest that such sports are a mans own pleasures condemned by the Prophet, *Isa.* 58. And are seen and known daily to steale away mens hearts from holy duties, and to turne their affections from heavenly and spirituall things, wherin they ought chiefly to delight.

Thirdly, as men may not do the lawfull works of their calling, neither in providing meate, drink, cloathes or other necessaries on the Lords day, with a bare respect of naturall good and worldly profit, because this is doing of his own wayes and works, and not the work of God. Unto which Gods holy day is wholy consecrated and set apart: Except only in case of necessity, when men and beasts cannot otherwise be preserved in life, health and being, or when Gods people without such works cannot be made fit and able to serve God cheerfully as they ought on that day: So also no bodily sports, recreations and pleasures are to be tolerated or used, meerely to cherish the flesh, to refresh the body, and to procure bodily strength, but only such as are in very deed needfull in themselves, and used and intended by Gods people with this purpose, and to this end, that they may with more ability, alacrity and cheerefulnesse do the holy works, and performe the holy duties of Gods worship and service which are proper to the Lords holy

holy day. First, this is manifest by the words of the Lord: *Isa.* 58. 13. Where he requires of his people, *that they turne away their feete from doing their owne pleasures on his holy day, and call the Sabbath a delight, the holy of the Lord, Honourable, and honour him, not doing their owne wayes, nor finding their owne pleasure.* By their owne wayes and pleasures, we are to understand, not only their corrupt sinfull works, filthy words and vaine carnall pleasures which proceed from nature corrupted and naturally tend to increase transgression (for they are to be abhorred every day and at all times) but here by their owne wayes, words and pleasure we are to understand such as proceed from nature created good, and are only intended to that end, and have none other effect: For such, though at other times lawfull and honest, yet on Gods holy day are prophane, common and inordinate, as these words imply. Chap. 21

Secondly, as it is not lawfull to use Gods holy word in jesting, nor with it to mingle our own vain talk, nor to play with holy things, because this is taking of Gods name in vain. So undoubtedly to use worldly delights, and to sport our selves with vanishing, earthly naturall and civill pleasures, which are neither usefull to helpe and further us in holy devotion, nor intended by us to that end, is a prophanation of Gods holy day, and an intermingling of our owne prophaneness with the spirituall, and heavenly observation of the Lords holy day, in which God requires serious sanctification, and grave and sober conversations, as our own *Ecclesiasticall Constitutions* do affirme: the reason is the same in both.

Thirdly, in all other things consecrated by God himself, and by his word and commandement to holy and heavenly use, it hath alwayes bin counted a greivous offence to adde our owne naturall inventions and devises to them, or to turn them to common, civill and meer naturall use, either in whole or part, except in case of necessity. So undoubtedly it is by the same reason a grievous offence willingly and purposly to imploy the Lords holy day, or any part therof to common naturall and civill sports and delights. Now the first is manifest by the word and law of God. *Nadab* and *Abihu*, the sons of *Aaron* were consumed by fire from the Lord when they offered sacrifices with common fire, *Levit.* 10. Because they added to the holy offering that which was common.

Also the sons of *Ely* did sin grievously in turning any part of

Chap.22 the consecrated flesh to feed their own bellies, 1 *Sam.*2. *Saul* in turning Gods sacrifice to a prophane use, and forcing himselfe to do it inordinately, that he might make the people to stand to him, and keep them from scattering, sinned and lost his Kingdome, 1 *Sam.*13. And when the Jewes prophaned Gods house of prayer; which was the holy place, by buying, selling and money changing, it was so vile in our Saviours eyes, and so wicked, that he who in other things was a meeke Lambe, being mooved with zeale, did like a Lyon roare against them, fell violently upon them and whipt them out with disgrace, *Joh.*2. Now the Lords Sabbath is an holy day sanctified by God immediatly after the creation, and commanded in the fourth Commandement to be kept holy. And our Saviour by his resurrection hath consecrated and blessed the Lords day above all other dayes of the week and made it the Lords Sabbath, more holy then the first, as hath been before abundantly prooved. And as all true Christian Churches, so our Church more especially both by Doctrine and practise hath openly approoved this for the Lords Sabbath. Therfore no part of this day ought to be turned to naturall, civill or carnall sports and delights.

Lastly, though our Churches the places of our holy assemblies, and our communion tables have no particular expresse commandement for them from God, but only are consonant and agreeable to the houses of God in *Israel*, and we have no other warrant for them but the example of Gods people in the old Testament, and our own experience, and reason teaching that they are very necessary for publick assemblies, and holy service: the plot of ground is chosen by men, and the materials and framing of them and the forme of them are all the workes of men. God hath neither appointed the place, as in the Temple of *Jerusalem*, nor the materials and the forme, as in the Tabernacle, the Arke and Altars which were built by *Moses*: Yet we would count it a great offence, to turne any part of the Church to be a place for common sports and plaies, or a dancing Schoole, and to play at dice, or Cards, or other profane games, upon the Communion Table. Now then seeing we count it unlawfull to profane the places consecrated to holy use by men in imitation of God, and not by expresse commandement given for the separation of the ground or the place: We ought more to count it unlawfull to spend any part of Gods holy day in carnall sports, being a time sanctified by his expresse word, and blessed with the greatest blessing.

Fourthly,

Fourthly, and in the last place, whatsoever recreations and exercises of body and mind, are necessarily required for the bettering of our sanctification of the Lords day, and the enabling of us to performe with more cheerefulnes, strength and courage the holy worship of God, and the work and service of his holy Sabbath, and which are also intended by us only to that end and use, them we may use. And so far as they serve to further, and in no wise to hinder Gods holy worship and the immediate works and duties therof. This is manifest by Gods allowing to his people in the law, dressing of meat, and cheerefull feasting on his Sabbath and holy daies: Which are needfull to cheere up men, and to provoke them to worship him with all thankfulnes of heart, also to put on our best apparell, that we may come decently to Gods house. Chap. 22

As these are lawfull being directed to holy use, so undoubtedly honest refreshing with recreations which cheere up the heart, and refresh the spirits, are lawfull when they are helpfull to holy exercises and are directed to that end, as stirring of the body, walking into gardens or fields, to take fresh aire being found very helpfull to Preachers, to revive their spirits, strengthen their lunges, cleare their voyces, sharpen and quicken their wits and memories, and being done only to that end are lawfull.

So also walking into the corne fields in sommer or harvest, or into meddowes and Pastures in the spring, both to refresh our bodies and spirits, and to give us occasion to admire Gods bounty in cloathing the lillies, and his fatherly providence in making the earth so fruitfull, and to laud and praise him, is lawfull for us. And if after publick and private exercise we do so walk about, divers together conferring of heavenly things, and taking occasion by sight of earthly blessings to provoke one another to thankfulnesse, and acknowledgment of Gods love, this no doubt is a recreation fit for the Lords day, and helps much our devotion, and this seemes to have beene practised by our Saviour who went through the corne fields on the Sabbath day, *Mat.* 12. 1. and his Disciples with him.

CHAP. XXII.

IN the last place I come to the speciall duties of holinesse by which the Lords Sabbath is especially said to be sanctified, which I will run through as briefly as I can, so far as brevity may stand with plainnesse and

Chap. 22 and perſpicuity. And firſt of all you ſhall ſee, that the moſt ſtrict ſanctification of the Lords day, which is taught and urged by the godly learned both Ancient and Moderne Chriſtian Divines, is no Judaiſme. I would have you to take ſpeciall notice, that whatſoever things the Jews and naturall *Iſraelites* were bound by the law to performe in the ſanctification of the old Sabbath, which were meerly typicall and ceremoniall, and were ordained and practiſed only to ſignifie ſome things, which are fully accompliſhed in Chriſt, that we hold to be ſo aboliſhed and made void, that Chriſtians ought in no caſe to obſerve or practiſe them, on their new Sabbath the Lords day.

For they are all remooved with the change of the day, and we ought to avoid them as much as we avoid the old Sabbath, which was the ſeventh day from the beginning of dayes in the creation. As for example, offering the Sacrifices of ſlain beaſts, & meat, and drink-offerings of fine flower mingled with oyle and ſuch like, and incenſe and gums and ſpices, they were but types and ſhadows of Chriſt his ſubſtantiall ſacrifice, and in that reſpect holy by conſecration. And though divers of them were indifferent and tolerable while the bodily Temple was yet ſtanding; yet when God hath caſt them out by the deſtruction of the materiall temple, and the change of the weekly Sabbath, they are growne unlawfull to be practiſed, and the reviving of the practiſe of them is called abomination, *Dan.* 12. And Apoſtacy from Chriſt, *Gal.* 4.5. and turning again to weak and beggarly elements and rudiments, and becomming ſlaves to them, *Gal.* 4.9.

Wherfore we are now only to obſerve in our ſanctification of our holy weekly Sabbath ſuch holy duties, and exerciſes as are holy at all times and in all ages, both before and under the law, and now alſo under the Goſpell, which in their own nature are either truly holy or tend to beget, increaſe, and cheriſh holy graces in men. And becauſe God hath by the Goſpell ſhined into our hearts, to give us the light of the knowledge of his glory in the face of Jeſus Chriſt, 2 *Cor.* 4.6. And hath ſhed his Spirit on us abundantly through him, *Tit.* 3.6. And ſo made us more ſpirituall, becauſe alſo our Saviour himſelf hath taught us in the Goſpell, that God is a Spirit and they are true worſhippers who worſhip him in ſpirit, *Joh.* 4. 23, 24. Therfore the chiefeſt duties by which the Sabbath is ſanctified, are the moſt ſpeciall duties of Gods worſhip, and the more ſpirituall, the more pleaſing to God and more beſeeming Chriſtians.

So

So that the first rule which is here to be given, and to be observed is this. That all Gods people do chiefly labour to stirre up, and quicken the grace of God in their hearts, and holy, heavenly and supernaturall affections in their soules, that with pure minds and spirits they may performe all duties and actions of Gods worship and service both publick and private. It is true that all times and on all daies we ought to keep our whole spirit and soule, as well as our body, pure and blameles, to serve God as well with inward affection of heart and purity of spirit, as outward, visible, sensible actions and gestures of body. But because the Lords day is the most blessed day of the week, sanctified and set apart for the holy worship, and immediate service of God, and for publick and private service, devotion and religious duties only, therefore we all ought to have as great care to furnish our soules with spirituall beauties of holines more aboundantly and in greater measure, as we have to make clean and neat our houses, and to deck and adorne our bodies with our best and cleanest holy day apparrell, on the Lords day. For though outward and bodily actions and gestures are required as requisite and necessary in the publick worship of God, and without them it is as impossible to do that publicke duty and service to God, which belongs to mutuall edification of Christians in this life, and to the solemne lauding and praising of him in publik assemblies, as it is to performe visible and sensible actions of this life by the soule only without the body, yet bodily service and worship of God, as comming duly and diligently to the house of God to publick assemblies, hearing the word with all attention, and speaking it with great vehemency, praying, worshipping, and giving thankes in the best forme of words which can be devised and with most humble and reverent gestures of devotion, as bowing down the body to the ground, knocking of the breast, sighing, groaning, lifting up the hands and eyes to Heaven, and the like, they all without spirituall affection and devotion of the heart, are no better then a dead carkasse without a soule, yea they are filthy hypocrisie and mockery of God, and loathsome abhomination in his sight, as the Lord by the Prophet testifieth, *Isa.* 1. *ca.* 10. to the 16. verse. And 29. 13. And therfore let our first and chiefest care be about the fitting and preparing of our hearts, and filling and repleni shing our soules with spirituall affections, and quickening and stirring up inward and spirituall grace within us; for these are the life and soule of all religious duties, and of all holy worship of God, and without Chap. 22

Chap. 22 them we cannot in the leaſt meaſure ſanctifie Gods holy day, nor performe any leaſt duty of ſanctification, acceptable to God: Now the ſpeciall means which ſerve for the quickning of ſpirituall grace and kindling of ſpirituall devotion in our hearts are divers: The firſt is that which I have ſpoken off before in the duties which concern reſt, to wit, a totall ſequeſtring of our ſelves from all worldly buſineſſe, and putting away all earthly thoughts, cares, and delights, that our whole heart and ſoule, and all our affections being purged from all ſuch droſſe, may have room for holines only, and for ſpirituall devotion and motions of the Spirit: For no man can ſerve two Maſters at once, God and the world: Caſt out earthly, carnall thoughts, and ſpirituall and heavenly affections will eaſily enter, and beare ſway.

And becauſe this ſequeſtring of our ſelves from cares of the world, muſt go before true ſanctification in order and time, therfore undoubtedly the beginning of the Lords Sabbath day, is there where the old Jewiſh Sabbath ended, that is, in the evening of the Saturday: And certainly when men taking their Reſt from labour the whole night before the Lords day for ſequeſtring themſelvs from worldly buſines, fitting of their ſouls with ſpirituall devotion, and ſtirring up of grace in their hearts, then do they moſt profitably begin their Sabbath, for by the means the time of preparation and quitting of the mind from worldly troubleſome thoughts, ſhall go before the time of practiſe and publik aſſemblies, wherin they are to appeare before God, and to performe the main duties of Sanctification and of his holy worſhip. And here I cannot paſſe by without ſome reproofe that evill carnall cuſtom, moſt worthy to be condemned which is too common among our Citizens, who defer their reckning with their work-men untill the evening and night which begins the Lords day. Let me here admoniſh you all to forſake this practiſe, if you love the Lord, and will honour his holy Sabbath.

The ſecond meanes is to meditate on thoſe things which may ſtirre up our dull ſpirits, and quicken grace in our hearts, as firſt upon the greatneſſe, holineſſe and glory of the Lord, and on the infinite Majeſty of him, before whom we are to appeare, and more ſpecially to preſent our ſelvs when the light of the day commeth, and both to ſpeak to him in prayer and praiſes, to heare him ſpeak to us in his word, read and preached. This muſt needs moove and ſtir up ſpirituall devotion and affection: as we ſee by experience in worldly things, how carefull

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we are to trimme and fit our selves when we are to go before an earthly King or some great Nobles. Secondly, to consider what holinesse and purity, especially of heart and soule is required in using the publick holy ordinances of God, and in approaching neare to him, to worship him in his holy place his own house, as we read, *Levit.* 20.7. 1 *Peter* 1. 15,16. Chap. 22

The holinesse that becomes Gods house is not vanishing shows and shadows which passe away in the doing and using of them, as bowing, cringing and such gestures, but a spirituall and internall holines which lasts for ever, and can never be defaced nor perish, as *David* shews, *Psa.* 93.5. It is better then thousands of Rams, *Mich.* 6.6,7,8. It is putting on of Humility, Mercy, meeknes, and all other affections, and departing from all iniquity, 2 *Tim.* 2.19. It is the Image of Christ in the new creature which is created after God in righteousnesse and holines, that is, which cannot lye nor deceive by failing, but lasts for ever, *Ephes.* 4. 24. Thirdly, to call to mind those Scriptures which require holy preparation, as *Eccl.* 5.1. which shews Gods anger against such as come to his house without due furniture and a wedding garment, as *Mat.* 22.12 Fourthly, to meditate on that wherof the Sabbath is a signe and pledge unto us, even our Resurrection to eternall life, and to the eternall Rest of glory in heaven in the sight and fruition of God, whom none can see without holines. This is most powerfull to stir up spirituall affection and to quicken grace in our hearts.

The third means is earnest prayer to God for his Spirit and increase of his spirituall grace in our hearts, that is of great force if it be importunate, *Luk.* 11.13. & 18.1. and fervent, *Jam.* 5.16. And therfore when the Lords day beginneth in the evening or day going of the Saturday, we must make speciall prayers for this purpose, as also in the morning when we awake and see the light of the Lords holy day.

In the next place after we are thus prepared, we must set our selves wholy to the performance of the duties of holinesse, which are required for the sanctification of an holy Sabbath to the Lord, which are either publick or private. The first publick duty is diligent assembling of our selves with the Congregation of Gods people in the house of God, the place of publick assemblies. This is so necessary that without it there can be no solemne service, nor publick worship of God performed by us. This the Lord requires in the law, where he joyns these two together, as inseperable companions, even holy convocations & keeping

Chap.22 of a Sabbath, *Exod.*12.16. These our Saviour Christ did frequent though Lord of the Sabbath, as well as the fathers did under the law, as appeares, *Mark.*1.27. And so did his Apostles on the new Sabbath the Lords day, 1 *Cor.*16.1,2.

The second publick duty in the publick worship of God, is prayer, lauding and praising him, and offering up sacrifices of thankfulnesse and the first fruites and calves of our lippes, in a solemne orderly and decent manner and order. This the holy men of God carefully performed in the house of God on their Sabbath in the old Testament, as *David* shewes, *Psal.*5.7.& 42.4. And this our Saviour commends to us for an holy duty in Gods house, where he cals the house of God the house of prayer, *Mat.*21.13. that not only to the Jewes, but also to all beleeving nations, as the Prophets words by him cited do shew, *Isa.*56.7. This the godly at *Philippi*, where they had no Synagogue nor Church, performed in a publick assembly by a rivers side, *Acts* 16.13. This was practised by the first Christians at *Judea*, *Act.*2.46, 47. and this the Apostle enjoynes, *Heb.*13.15. This *David* foretold, *Psal.*118.24. In a word all Scriptures which teach us to call upon God, to pray, to confesse our sins, to humble our selves before God, to worship him and to give thanks, and do commend these for holy duties, they do much more teach us to performe them on the Lords day in our holy assemblies.

The third sort of publick duties are the holy ordinances of God, which tend properly to beget and increase holinesse, and to teach Christians Gods holy worship and feare, to wit: the publick reading and expounding of the word of God, and preaching and Catechising on the Ministers part, and on the peoples part reverent attention and hearing of the word of God. This was a constant practice from the dayes of old which the Fathers observed so long as the Church of the Jewes, and first Temple was standing. As appeares, *Acts* 13.15. and *Chap.*15.21,27.

Also by our Saviours practise, preaching in the Sinagogues every Sabbath day, *Luk.*4.16. *Mark.*1.31. And this the Apostles practised in holy assemblies which they appointed to be kept on the Lords day, and this they commanded to be performed by all the Christian Churches, as appeares, *Act.*11.25.& 20.7.& 1 *Cor.*16.1.& 14.23,26. *Col.*4. 14. 1 *Thes.*5.27.

Fourthly, besides preaching, reading and expounding of the ho-

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ly Scriptures, there is also the administration of the Sacraments, as of Baptisme and the Lords Supper, the latter of which especially is an holy Sabbath daies ordinance of Christ, first instituted in the assembly of his Apostles, and not to be administred and received ordinarily but in Sabbath assemblies, and publick meeting of the Church comming together on the Lords day, as we gather from *Act.*20.7.& 1 *Cor.*11.20, 33. And that publick Baptisme is most fit to be administered on the Lords day in the publick assembly, these reasons shew. 1. Because it is joyned with preaching, *Mat.*28.16. Secondly, because it is the receiving of the Baptised into the true visible Church. Thirdly, in publick it may be better performed by the joynt prayers of the whole Congregation. Fourthly, it may much profit the whole publick Congregation of Gods people by putting them in mind of the covenant made in Baptisme. Chap. 22

The fifth sort of publick Sabbath duties, are works of mercy and charity which are fruits of faith working by love. Unto which duties the publick Ministers so often as occasion is offered, are to excite up the people, and they ought to offer freely and to make collections for the poore Saints. This S^t. *Paul* taught, 1 *Cor.*16.1,2. and this was in times and ages next after the Apostles practised and performed, as *Justin Martyr* testifies, *Apolog.*2.*pag.*77.

Sixthly, publick censures of the Church, and actions of correction are most fitly performed in publick assemblies of the whole Church on the Lords day, such as open rebuke of scandalous sinners, before all the people, that others may feare. Excommunication and casting out, and excluding from outward communion obstinate and refractary offenders, as hereticks, adulterers, incestuous persons, and such like. Receiving into the Church of God such as are cast out, upon their humble confession, and publick repentance openly before the whole Church. These are not to be done in corners but in the face of the Church, as S^t. *Paul* ordained by commandement from the Lord, and by direction from the Spirit of God, 1 *Tim.*5.20.1 *Cor.*5.4. & 2 *Cor.*2.6,7. and as divers of the ancients have held and shewed in their practise.

Seventhly, ordaining and calling of Bishops, Pastors and Elders, being of old performed in the face of the whole Church, with publick prayers, and laying on of hands, *Act.*1.15. & 14.23.2 *Cor.*8.19. As it was of old, so at this day is a very fit duty of the Lords holy weekly Sabbath.

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Chap.22 Beſides theſe publick duties, there are divers private duties which are neceſſary both to make the publick duties effectuall, and fruitfull, and to teſtifie to the praiſe and glory of God the power of his holy ordinances and the worke of the Spirit by them upon our hearts and ſoules.

The firſt of theſe is private prayer, either by our ſelves alone, or in our families with our Children, ſervants and others of the houſhold, for if we muſt pray continually when juſt occaſion and opportunity is offered as the Apoſtle teacheth, 1 *Theſ.*5. then moſt eſpecially before we go unto, and after we returne from the publick aſſemblies, for a bleſſing upon Gods publick ordinances both to our ſelves and others: Our Saviour bids us pray in ſecret, and *David* exhorts us to commune with God on our beds, and to pray after his example, morning, evening and at noone day.

The ſecond is meditation of ſuch as are alone, on things heard in the Church, and repetition in the family for the printing of the word in their minds and memories, and mutuall inſtruction and exhortation one of another, without which the word will take ſmall effect afterwards and quickly be forgotten: Saint *Paul* doth intimate the neceſſary uſe of this duty; where he commands women to aske and learne of their Husbands at home, and not to ſpeak in the Church, 1 *Cor.*14. 35.& 1 *Tim.*2.11.

This is the holy duty which God commended in *Abraham*, *Gen.*18. That he did command and teach his houſhold and Children, which few men can do conveniently on the weeke dayes, when every one is about their worke, ſome in one place and ſome in another, only the Lords day is the fitteſt.

The third is rejoycing, ſinging of Pſalms and praiſing God in our families, this *David* commends for a duty of the Sabbath, *Pſal.*92.1. And this *Paul* and *Silas* taught us by their example, *Act.*16.35. Where they two being in priſon and in the ſtocks, are ſaid on the Lords day at midnight, to pray and ſing Pſalmes with ſo loud a voice, that the Priſoners heard them. And yet I hope none dare call them Puritanes and Hypocrites, as the prophane miſcreants of our time call all the families in which they heare ſinging of Pſalmes on the Lords day.

The fourth is viſiting of the ſick and of priſoners, releiving the poore and needy, perſwading of diſagreeing Neighbours to peace and reconciliation: Theſe are works of mercy, and of Chriſtian love and charity, and

and have no proper end but to bring honour to God, and to make him to be praised of his people, and his people to be edified in love. And being an holy private service of God, they may be done on the Lords day, and our Church doctrine doth teach them, and Ecclesiasticall constitutions allow them. Chap. 22

The last duty is meditating on Gods workes, magnifying them and speaking of them with admiration one to another, if upon any just occasion, or for necessury refreshing we walk divers together into the fields. This *David* mentions in the Psalme for the Sabbath day, *Psal.* 92.45. Where he saith: *thou Lord hast made me glad through thy Works, and I will triumph in the Workes of thy hands. O Lord how great are thy Works?* Thus much for the speciall duties both publick and private, which Christians are bound to performe on the Lords day, which is the Christian Sabbath.

Now the consideration of these severall duties, being some publick, some private, some more proper for the Sabbath, and some for all daies, offer to us some things more to be observed. First the publick duties of the whole Church together, must first be regarded and preferred before private duties at home, and mumbling of private prayers with our selves in the Church, because they make more for Gods glory and mutuall edification, and do shew and declare our Christian unity.

Secondly, publick duties must take up the best, and greatest part of the day, because they are proper to the day, and to publick assemblies, which are to be kept weekly on the Sabbath day: private duties are common to all dayes of the week.

Thirdly, the duties of mercy and charity to men, must give place to the mediate worship of God, when there is no urgent necessity, and they may be deferred to another day, without any inconvenience. Men having opportunity before must not put them off, untill the Lords day, and then by them shoulder out holy duties of piety and God solemne worship. Lastly, by the many and severall duties required on the Lords Sabbath, we see that to him who hath a care and respect of them all, there will be no time left for idle words, and toyish talking, praunsing in pride and vanity, nor for any carnall sports, pastimes and pleasures. But Gods day will bee found little enough for holy duties which are to be performed. And therefore I dare not allow any liberty for any sports how honest and lawfull soever at other times, except they be holy, and Gods worship be furthered, and no better duties by them

Chap. 22 them be hindred: Which no man can in reason conceive or imagine. If God be to be loved above all, and honored and served with all the heart and mind, soule and strength, as the Law commands, I do not see but all Gods people ought so to do, especially on the Lords day, and to be discontent and grieved that they cannot do it so fully as they ought, and not to allow to themselves in these things any liberty which may hinder Gods holy worship. The greatest opposites of the weekly Christians Sabbath, when they have most vehemently disputed, and spent all their arguments, against the observation of the Lords day for an holy Sabbath and day of holy rest, are by the cleare evidence of the truth so convinced, that will they, nill they, their conscience forceth them to confesse: That the spending of the whole day even the space of foure and twenty hours of the Lords day, an holy rest and cessation from all worldly thoughts and cares and from al secular affairs, and in holy duties of Gods worship and service, both publick and private, is a thing commendable and praise-worthy in them, and pleasing and acceptable in the sight of God. To that one only wise, omnipotent, immortall and eternall God, who in all things, and over all enemies, maketh his Truth to triumph, be all honour, glory, and praise now and for ever.

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